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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(Continued from page 337.)

IV.—PROVERBS CONTAINING ALLUSIONS TO HISTORICAL, SEMI-HISTORICAL, LEGENDARY, OR MYTHICAL PERSONS OR EVENTS.

EVERY language abounds in references of this kind, and in Chinese, they are, to say the least, not less numerous than in other tongues. This redundancy of allusions in Chinese, may be illustrated by a moment's consideration of the great variety which are perpetually recurring in the English of every day use, where they have become so numerous and diverse as to render classification extremely difficult. Thus we have, for example, simple historical references, often embodied in a phrase, like Noah's Ark, Magna Charta, &c.; semi-legendary allusions—as Prester John, St. George and the Dragon; mythical, as The Wandering Jew, The Man in the Moon, &c.; Mythological, as Jason and the Golden Fleece, Pluto and Proserpine, &c.; these are frequently crystallized into a single adjective, as Medusa-locks, Argus-eyed, Briarean-handed. Allusions to Fables of *Aesop*, and others, as the Mouse and the Lion, the Monkey and the Chestnuts, &c.; these likewise may be epitomized in a word or two, as Jackdaw feathers, 'Cats-paw,' &c. Allusions to popular Nursery Tales, as Jack and the bean-stalk, Old Mother Hubbard, Little Red Riding-hood, &c. References to tales or characters, in fictitious literature, as the Arabian Nights, Gullivers' Travels, Robinson Crusoe and Don Quixote. A mere mention of the novels of Dickens alone, is sufficient to suggest the formidable rate at which this class of allusions multiply. Direct quotation of the words of well known characters. "Fear not! You carry Caesar;" "I am the state;" "England expects every man to do his duty." Besides all these, and many others, there are popular nicknames like John Bull, Brother Jonathan, &c., poetical names such as

Emerald Isle, City of Palms, &c., &c. Not to weary the Reader with further illustrations, consider, for instance, what a cultivated Frenchman could be expected to understand upon his arrival in Boston, when he heard the remark that he had probably never before visited "the Hub."

It is no wonder that these various allusions when collected and explained, form compendious volumes, like Wheeler's *Noted Names of Fiction*, or Brewer's portly "Dictionary of Phrase and Fable," not half the available materials for which—as the author informs us—could be utilized, for lack of space. Scarcely a year passes in which the issue of one or more such works of reference—now extending to every imaginable department—is not announced. The mere bibliography of dictionaries of this sort, is becoming formidable. Now when we reflect that the greatest works in Chinese literature had become ancient some fifteen centuries before the English language was heard of, and that Chinese literature has gone on increasing in volume ever since, it will not seem strange that the raw material for all kinds of allusion, has accumulated like the deposits at the delta of the Nile.* The historical novel known as the Three Kingdoms (三國志), is alone the fountain head of a multitude of references—*Liu Pei*, *Chang Fei*, and *Kuan Yü* (劉備, 張飛, 關羽), are probably better known to the Chinese people as a whole, than any three statesmen or generals of the past five hundred years. Even the place where they made their famous compact of brotherhood, is denoted by the simple expression 'Peach Orchyard' (桃園), the Peach Orchyard, that is to say, in Chinese history; and famous as they have become, it is by no means certain whether they have even yet reached the summit of their glory. *Kuan Yü* has been steadily advancing for more than six hundred and fifty years, since he was first canonized by a Sung Dynasty Emperor, until in our own time he has been promoted from

* An examination of Mr. Wylic's "Notes on Chinese Literature" conveys a vivid impression of the enormous volume to which that literature must have grown. These "Notes"—a monument of learned industry—contain a list of about 1770 works—besides hundreds of others included in the "Collection of Reprints"—many of which comprise within themselves whole Libraries. The second Emperor of the Sung Dynasty caused the preparation of an Encyclopedia of literature, completed in 1000 books, and his example was immediately followed by the third Sung Emperor, who ordered the compilation of an historical Encyclopedia "comprehending the details of all state matters from the earliest times, chronologically arranged." This likewise overflowed into 1000 books. These little brochures, however, pale their ineffectual fires in the presence of the work of *Yung Lo* (永樂) the second Emperor of the Ming Dynasty, who appointed a commission of scholars "to collect in one body the substance of all the classical, historical, philosophical, and literary works hitherto published, embracing Astronomy, Geography, the Occult Sciences, Medicine, Buddhism, Taoism, and the Arts." This work—executed by five chief and twenty sub-directors, with 2169 subordinates—contained in all 22,877 books, besides the table of contents, which occupied 60 books more!

assistant of Heaven (協天大帝), to the highest rank in the Chinese Pantheon. Merit in China is sometimes late in receiving its reward, but he who can afford to wait one or two thousand years, need not despair of suitable recognition at last.

Theatrical performances, the scenes of which are generally laid in some classic period of Chinese history, like the time of the Three Kingdoms, as well as the all-pervasive professional story-teller (說書的), found in cities at the tea-shops, and in villages upon the streets, serve to keep in popular remembrance the mighty Heroes of distant ages. There is also a third propagating power, more efficient than both the others combined. Almost every hamlet can furnish some, if not many persons, who have acquired education enough to devour with delight the stirring stories of the past. In all the northern parts of China, there are months together, when the rural population have almost no regular occupation. A company of Chinese, gathered of a long winter evening, will fall to relating the adventures of *Chu Ko Liang*, *Ssu Ma I*, and *Ts'ao Ts'ao* (諸葛亮, 司馬懿, 曹操), as our grandfathers told the tale of the career of Wellington in the Peninsula, and the exploits of Napoleon in Egypt; or as in our own day we talk over the incidents of the great Indian Mutiny, or the details of Sherman's March to the Sea. By these means it comes to pass, that many illiterate persons, while familiar with the names of historical characters, and acquainted with certain events in which they played a prominent part, would be utterly unable to give the least account of their place in contemporaneous annals, or even to conjecture in what period of universal history they flourished.

The Chinese Scholar, who is supposed to be familiar not only with the standard histories of the Empire, but also with what is termed light literature, or 'empty books' (閒書), the perusal of which is but the diversion of a literary leisure—will of course be able to trace and fix historical allusions with considerable precision. As little or no value is, however, attached to books of this sort, nothing is more common than to find that persons who are really fairly educated in matters within the scope of classical knowledge, when asked to what epoch an individual with the outlines of whose life they are acquainted should be referred, differ among themselves by a matter of fifteen hundred or two thousand years. Such cases may be said to furnish a literal exemplification of the well known study of history without regard to time or place; and if history is philosophy teaching by examples, it is of little consequence, provided the lesson is learned, to what period or locality the original is referred, nor is the value of the instruction held to be abated, though the supposed historical basis

were shown to be altogether fabulous. The line which separates ancient history from the prehistoric fables of antiquity, is as invisible as a meridian; even far within historic times, there are abundant details which rest upon no certain evidence, so that as Lord Macauley has observed with regard to some of the tales of Herodotus, "the fictions are so much like the facts, and the facts so much like the fictions, that with respect to many most interesting particulars, our belief is neither given nor withheld, but remains in an uneasy and interminable state of abeyance. We know that there is truth, but we can not exactly decide where it lies."*

That the Chinese are fond of suppressing a part of their meaning, both in the spoken and in the written language, has already been remarked, and will again fall under notice hereafter. An even stronger statement would seem to be justified by many observed facts, to wit that they at times suppress not a part of their meaning only, but almost the whole of it. A literary style abounding in delicate allusions, and recondite obscurities, is denoted by the expression: 'A Dragon-fly sipping water' (蜻蜓點水).† A writer or speaker will not infrequently positively revel in references of this sort, rolling each one as a sweet morsel under his tongue, and with the greater relish if he be reasonably confident that nine tenths of his readers or hearers can by no possibility comprehend it. The obscurity of such allusions is greatly increased by the circumstance that many of them are simply the results of a kind of literary distillation, in the product of which it is often difficult to recognize any traces of the original.

In the *Chinese Repository* for February, March and April, 1851, is to be found a series of articles entitled "Extracts from histories and fables to which allusions are commonly made in Chinese literary works. Translated from the *Arte China* of P. Gonçalves by Dr. Bowring." The characters and subjects explained are distributed under 233 different heads, and range through the whole realm of History, Legend, Myth and (occasionally) Fable. These articles were subsequently reprinted, in brief instalments, in the *Chinese and Japanese Repository*

* It may be well again to remind the Reader, that the sayings which belong to the class at present under consideration, are not viewed in their historical aspects. Some of these sayings refer to actual events, some to occurrences distorted or magnified by tradition, while others are palpably and wholly fictitious, which of them are probably historically true, and which are probably false, the writer is entirely incompetent to decide, but fortunately, so far as their value as illustrations of the Proverbs and Common Sayings of the Chinese is concerned, the decision—could it be arrived at—would be of the smallest possible value.

† The Dragon-fly is supposed to eat nothing but to be satisfied with an occasional sip of water. Hence the poetical phrase quoted, is employed metaphorically of one in extreme distress, who is helped by another's kind word, or timely advance of a little money, which enables him to go upon his way rejoicing: 'The Dragon-fly takes his sip of water, and flies away' (點水蜻蜓款款飛).

for the years 1863, 1864, and 1865, where we are informed that the concluding twelve examples, are "Parables." It is, indeed, by no means always easy to determine to which of several classes such allusions should be referred. When we are told, for example, that the expression: 'To throw at a rat and [try to] miss the dish' (投鼠忌器), refers to a "fable" of a person who did throw a pillow at a rat, and thereby broke a costly vase, we have reached a region where a mere Illustration (比方), a Historical Allusion (古典), and a proper Fable—for which we know of no suitable Chinese expression—join their frontiers.

It has been supposed, that for some occult reason, and apparently contrary to the antecedent probabilities in the case, genuine Fables do not agree with the literary climate of the Middle Kingdom. In the *Chinese and Japanese Repository* for November, 1863, appears, however, a notice of a translation into French, of certain Indian and Chinese fables, in three volumes. "The honor of having discovered in the vast literature of the Celestial Empire the works eagerly sought for, is due to the eminent French sinologue Stan. Julien. They are contained in two encyclopedias, the elder of which, in twenty volumes, was finished in the year 668, and is entitled 'The Forest of Pearls from the Garden of the Law.' The second is called 'Yü-lin, or the Forest of Similitudes,' and comprises, in twenty-four volumes, extracts from 400 purely Chinese works, and from 200 others that had been translated into Chinese from the Sanskrit." "If such a collection of fables had been generally known to exist in the literature of the country when R. Thom composed a Chinese version of 'Æsop's Fables,' the Mandarins to whom the latter work was communicated, would not have taken so much offence as to have ordered it to be suppressed." A brief Essay on Chinese Fables is inserted in Dr. Martin's "Hanlin Papers" (reprinted in the United States under the title, "The Chinese, their Education, Philosophy and Letters")—a little monograph which might suggest the famous chapter 47 of Horrebon's History of Iceland, "Concerning Owls" consisting only of these words: "There are in Iceland no Owls of any kind whatever." In like manner the industry of the learned author of the Hanlin Papers has succeeded in doing little more than predicing that there are no fables in Chinese, for the examples given are but five in number, nearly all of which are noticed in the articles already referred to in the *Chinese Repository*. The first of these—said to have been spoken to the King of Ch'u by *Chiang Yi* (江乙) one of his ministers, with regard to a *Chou Hsi Hsü* whose approach inspired terror in the people of the North—is brief. 'A tiger who happened to be preceded by a fox, was greatly astonished

to see all the animals running away from the fox, little suspecting that their terror was inspired by himself.' A fuller account is given in the translation from Père Gonçalves already referred to. A she fox was overtaken by a tiger, which was about to destroy her. The fox remonstrated with the tiger, and claimed that she possessed a superiority over other animals, all of whom she declared, stood in awe of her. In proof of this, she invited the tiger to accompany her, and witness her power. The tiger consented, and quietly followed. Every beast fled at their approach, and the tiger dared not attack the fox, not considering that the terror was caused by his own appearance. Thereafter, whenever the fox was seen in public, the other animals suspected that the tiger—with whom she seemed to be on such intimate terms—was at her heels. Hence the saying: 'The fox arrogating the tiger's power' (狐假虎威). A single additional example of Chinese apologue may suffice. It is given by Mr. Mayers (*Chinese Reader's Manual*, No. 933), as well as in the article on 'Histories and Fables' quoted above from the 'Narratives of the Contending States,' and is ascribed to *Su Tai* 蘇岱, B.C. 350, and is thought by Mr. Mayers to be the earliest specimen of a complete fable on record in Chinese literature. The saying is of common occurrence, and is as follows: 'When the bittern [or heron, osprey, or oyster-catcher] and the oyster seize each other, the fisherman reaps the benefit' (鷺蚌相持。漁人得利). These instances illustrate the facility with which the essence of a fable in Chinese, may be compressed into a sentence or a phrase, and thus while the kernel is preserved, the husk falls away, and is quite forgotten.

The general character of the class of proverbial allusions which we are now considering, can best be understood by examples. It must be borne in mind, however, that such allusions are by no means in themselves equivalent to proverbs. It is only when they have been caught up and molded into a popular shape, that they come within the scope of the present classification. The part which they then play is an important one. More than fifty specimens of such proverbs may be found scattered through Mr. Scarborough's volume. The most indispensable assistance for the student of Chinese, in the study of historical allusions, is to be found in the Manual of Mr. Mayers, to which reference has just been made. This valuable little book is the product of a process of evaporation and condensation, applied to a mass of Chinese Encyclopedias, and special works of reference, absolutely appalling to contemplate. The task was undertaken with the express purpose of furnishing a clew to some of the intricacies of quotation and allusion to which we have had such frequent occasion to refer, "and at the same time to bring together from various sources, an

epitome of historical and biographical details, much needed by every student." As the scope of the plan, however, was virtually coextensive with the entire range of Chinese literature, its complete execution—as the author soon discovered—was out of the question, resembling those seductive dreams of universal empire, the realization of which would be possible only to infinite resources. It is greatly to be regretted that the untimely death of the scholarly compiler has destroyed the hope of a second and greatly enlarged edition of his work.

Our first example is a couplet (from the *Ming Hsien Chi*) which is not self-explanatory: 'The Horse has the goodness to lower the bridge; The Dog has the good-will to moisten the grass' (馬有垂轡之義。狗有濕草之恩。). This dark saying is interpreted as an allusion to a horseman who fell down a well (or as others say, over a precipice), and whose steed dropped the bridle reins over his head, to enable his rider to climb up. The Dog in the other line, is said to have found the grass, in the neighborhood of his master's house, on fire; no help being at hand, he rushed into a pond and coming out rolled over and over upon the ground about the building, thus effectually preventing the spread of the flames.

'Meng Liang rubbing his gourd—the fire comes!'

'Meng Liang's gourd—great fire!' (孟良摸葫盧火兒來了).

These sayings refer to a general of the Sung Dynasty, who was much addicted to causing conflagrations. Metaphorically, of one's temper, *i.e.* he is growing very angry (心頭火起). 'Imitate the sworn fidelity of the Three in the Peach Orchyard; do not imitate Sun Pin and P'ang Chüan' (寧學桃園三結義。不學孫儕共龐涓。). 'The Three' are *Liu Pei*, *Kuan Yü*, and *Chang Fei*, as already mentioned. The weak Emperor then upon the throne, felt himself unable to cope with the formidable Yellow Turbaned Rebels (黃巾賊), the *T'ai p'ings* of that day, and called for brave men to assist in upholding the government. *Liu Pei* while reading the Imperial Proclamation calling for men to come forward and save the state, sighed as he reflected on the magnitude of the task, and the lack of suitable volunteers. At this juncture *Kuan Yü* arrives—an entire stranger to *Liu Pei*, and inquires why a man of lofty spirit should show such feelings in view of his country's troubles. Struck with the noble mien and bearing of *Kuan Yü*, *Liu Pei* invited him into a neighboring wine shop, where they discussed the situation. Soon after *Chang Fei* entered—a stranger to them both—whereupon his prepossessing appearance led to an invitation to join the two new friends over their cups. Warmed with the wine, and fired with patriotism, they soon adjourned to a Peach Orchyard belonging to *Chang Fei*, who was rich,

where they took the famous oath of brotherhood, which remains to the present day the ideal of fraternal union. The history of the adventures of these remarkable men, forms a considerable part of the popular 'History of the Three Kingdoms,' already referred to, a work, the influence of which upon the myriads of China, it would be difficult to exaggerate—Temples to *Kuan Yü*, *Liu Pei* and *Chang Fei* are common, and are called *San I Miao* (三義廟).

‘*Sai Wēng* losing his horse—good luck, after all’ (塞翁失馬。莫非是福。). This individual lost his horse, upon which others condoled with him. To this he replied, ‘Who knows but it is fortunate?’ When the horse afterwards returned, his neighbors exclaimed, “How lucky,” but he replied, ‘Who knows but it is a misfortune?’ And so it was, for his son rode the horse, and broke his own leg by being thrown. Upon this, while others again sympathized, the old man (who, like a morning dream, always went by contraries) again observed: ‘Who knows but it is a piece of good fortune?’ And so it proved, for a horde of banditti soon came, and impressed all the young men in the neighborhood, but the son of the old man being a cripple, escaped.

‘Like *Tou* of *Yēn Shan*, who distributed his wealth justly’ (屬賣燕山的。仗義踐財。). This man lived in the early days of the Sung Dynasty, at a place called *Yu chou* (幽州), the modern *Tung chou* (通州), which subsequently belonged to the state of *Yen*, when he acquired his appellation ‘*Tou* of *Yen*.’ Although not rich, he was just and generous. He figures as a kind of Chinese Abraham, from the fact that he ruled his household in an ideal manner, and that posterity was granted to him when the hope of such a blessing had passed away. When he and his wife had reached the age of 56, twin sons were born, and by the time they were 65 they had five sons, all of whom became great officers of state. The regulations of his house were as strict as those of the Imperial Palace itself, and even after his sons had become great and famous, their father kept his paternal eye upon them, for he and his wife lived to the age of 130! He has been immortalized in the early lines of the Trimetrical Classic (賣燕山。有義方。教五子。名俱揚。) ‘Just was the life of *Tou* of *Yen*; Five sons he taught, all famous men.’

‘*Lü Meng Cheng*’s cap—the matrix of poverty’ (呂蒙正的帽子。窮胎。). This was a councillor, in the Sung Dynasty, who in early youth was extremely poor. When he afterwards became an official, he kept his ragged cap, to remind him of his antecedents. Hence, employed of one who exhibits the effects of former poverty.

‘*Lü Meng Cheng* coming to meals at the temple—always late’ (呂蒙正趕齋。來晚了。). Although obliged to beg for a living,

priest, foreseeing his brilliant future, found a place for him in his temple. According to temple usages, meals are served at the sound of a bell (鐘 韶 嘉 飯). The little priest who did the cooking, jealous of a stranger thus introduced, purposely neglected to sound the bell until the meal was nearly over. *Lü Meng Cheng*—who was roaming about—was therefore invariably late. Metaphor of anyone or anything behind time. Variations of this legend are also current.

‘*Chiang T'ai Kung* telling fortunes—when one's luck failed he declared there was no remedy for it’ (姜太公算卦。倒運難治). See Mayers' *Manual*, No. 257. He was once a fortune teller, before he became councillor of *Hsi Po* (西伯), (12th century, B.C.). His eccentric habit of angling with a straight iron rod, thus offering as little inducement as possible to the fishes (who were attracted simply by his virtue), has given rise to the familiar saying: ‘*Chiang T'ai Kung* fishing—only those that are willing are taken’ (姜太公釣魚。愿者上鉤.), employed as an illustration of spontaneity of action. (See Scarborough, No. 436). He is supposed to have sat upon his fishing perch, in entire disregard of the entreaties of the numerous ministers of state who begged him to come down, and mix in Chou Dynasty polities. Hence the proverb: ‘See him seated on his fishing-terrace; he will not move’ (看他穩坐釣魚台的不動。) of one who takes no interest in an affair. It was not until the King himself besought him that he came down, and exchanged his straight rod, for the staff of civil office.

‘Like the goddess of child-bearing—two faced’ (屬送生娘娘的。兩臉。). This was a concubine of an Emperor of the Sung Dynasty. Her name was *Chu* (珠) and her surname *K'ou* (冠). The principal Empress died without a child, and the Emperor promised the Eastern and Western Empresses, who were perpetually wrangling for the precedence, that whichever first bore a son, should enjoy the honor of being mother to the heir-apparent. A son was first born to the Eastern Empress, but her rival, having bribed the midwife, contrived, when the mother was unconscious, to remove the young child, and to introduce in its place a little fox that had been just skinned. The Emperor was then memorialized on the subject of the monstrosity which had been produced, which resulted in the banishment and degradation of the Eastern Empress. The infant was wrapped up, and given to *K'ou Chu* to be thrown into the river. She, being unwilling to commit such a cruelty, saved the child, which, becoming known to the Western Empress, she had *K'ou Chu* beaten to death. Upon the decease of the Emperor (真宗) the young prince succeeded to the throne, and promoted his benefactress to the rank of goddess. Her image in the temples is furnished with a mask, supposed to represent

her appearance at the time of her murder. The proverb is used, of sudden change of front, as for example, a very angry man restored to good humor at the prospect of gain.

‘The goddess of child-bearing throwing down her sack—bad for the babies’ (送生娘娘摔褡子。毀孩子。). Used in banter toward one on the loss of capital, or on occasion of any disaster.

‘Like *Lu Su*—no decision’ (屬魯肅的。沒主意老大哥。). A man of the time of the Three Kingdoms, belonging to the Eastern Wu—without resolution.

‘Like *Lo Ch'eng*—short-lived’ (屬羅成的。竟作短命鬼的。). A man of the T'ang Dynasty, who became a warrior at the age of 14, and was famous for his martial prowess, dying at 20, with a very bad reputation.

‘Like *K'ung Ming*—a person of great wisdom’ (屬孔明的。見識不少。). “The great counsellor of *Liu Pei*, who owed to the sagacity and military skill of *K'ung Ming* his success in establishing himself upon the throne.” See Mayers’ *Manual*, No. 88. He is known also as *Chu Ko Liang* (諸葛亮) and is one of the most famous men of one of China’s most famous eras.

‘Though the fire burned the *Shang Fang* valley, it was not the will of Heaven that *Ssu Ma* should perish’ (火燒上方谷。天意不絕司馬). *Ssu Ma I* was a famous general under *Ts'ao Ts'ao* at the time of the Three Kingdoms. (See Mayers’ *Manual*, No. 655). He was once hard pressed by his distinguished antagonist *Chu Ko Liang* (*K'ung Ming* 孔明, see above), who hemmed him in within a deep valley, where it was equally difficult either to advance or to retreat. Fire was then set to the underbrush, so that the horses all perished, as well as all the men, with the exception of *Ssu Ma I* and his two sons, who having dismounted embraced each other with tears, in momentary expectation of destruction. At this critical juncture, a heavy rain fell, which extinguished the fire. *Chu Ko Liang* dared not disobey the mandate of heaven, and allowed his prisoners to escape. The saying is used in reference to any signal providential intervention to save life.

‘*Liu Pei* throwing down his child to win men’s hearts’ (劉備摔孩子。邀買人心。). The first Emperor of the Minor Han Dynasty (one of the Three Kingdoms) who owed so much, as stated above, to *Chu Ko Liang*. A favorite general named *Chao Yun* (趙雲), on occasion of the defeat of *Liu Pei* by *Ts'ao Ts'ao*, carried the son of *Liu Pei* in his bosom, fighting and fleeing by turns. When he reached his master, and delivered up the young prince to his father, his own body was covered with severe wounds. *Liu Pei* dashed his child on the ground, exclaiming that his general’s entire body was nothing but liver

(courage). 'Alas! that he should receive such wounds for a child of mine.' There seems no reason to question the sincerity of *Liu Pei* in this famous incident; the expression has however grown into proverbial use as equivalent to stealing men's hearts. See Mayers' *Manual*, No. 54 and No. 415.

'Like *Tu Chih Heng*—plotting within with those without' (屬杜子衡的，裏勾外連). A man who at the fall of the Ming Dynasty was in league with the rebel *Li Tzu Ch'eng* (李自成), who entered Peking. Used in allusion to traitors, &c.

'*Chou Yü Chi* celebrating his mother's birthday—the family extinguished, its members perish' (周遇吉上壽。家敗人亡). This was a general whose home was at Tientsin, and who heard on his mother's birthday, of the entrance to Peking of the rebel *Li Tzu Ch'eng*, just mentioned. On receipt of this intelligence his mother urged him to go to the aid of the Emperor, which his filial care for his aged parent made him unwilling to do. After he had gone, his mother locked herself and all the family into the house, and had it set on fire, that her son might serve his country with a single heart. He was killed in battle, and his mother is regarded as a model of the Virtues!

'Breaking up the cooking boilers, and sinking the boats—a desperate resolution' (破釜陳舟的。細講). This refers to *Hsiang Chi* (項籍). See Mayers' *Manual*, (No. 165) otherwise known as *Pa Wang* of *Chu* (楚霸王), b.c. 201. On occasion of crossing the Yellow River to fight a decisive battle, he sank his boats—a proceeding imitated by Cortez in Mexico seventeen centuries latter—and broke up the camp kettles, to render retreat impossible. Met. Victory or death.

That large class of Foreigners in China, who have long and ineffectually struggled either to master the ordinary requirements of Chinese ceremony, or to get rid of it altogether, will hail with enthusiasm the following traditional sliver in regard to the customs of this same *Pa Wang*. '*Pa Wang* inviting guests—brusque manners' * (霸王請客硬上弓). He is said to have been as much disgusted as the modern Barbarian, with the inevitable courteous scuffles which ensue whenever Chinese meet, and took an advantage of his authority (unhappily impossible for a Foreigner) to cut short the polite dispute. Seizing each one of his guests by the shoulders, he jerked him into a seat, with the observation: "You sit there!" This alone would have accounted for

* More literally, '*Pa Wang*, in inviting guests, put the cord on his bow in a violent manner.' A Chinese bow is so inflexible, that even adepts in military feats are often obliged to lean upon it with all their weight, in order to bend it sufficiently to slip on the cord. *Pa Wang*, however, whose strength was enormous, disdained such method, and seizing his bow in both hands, bent it with the muscles of his wrists. His treatment of his guests was conducted in a similarly abrupt manner.

‘Heaven gives *Yen Hui* an ingot of gold; such wealth can not enrich one fated to be poor’ (天賜顏回一錠金。外財不富命窮人。). The favorite disciple of Confucius was extremely poor. One day a piece of silver was missed, and the suspicions of the other pupils of the Sage, fell upon *Yen Hui*, because of his well known poverty. The next day *Tseng tzu* placed an ingot of gold upon *Yen Hui*’s table, with the inscription as above. ‘Given to *Yen Hui* by Heaven,’ when *Yen Hui* arrived, and saw it, he added the succeeding line, and placed the gold to one side, without looking at it.

‘(The escape of) *Ch'en Yu Liang* in plain sight (of his enemy)’ (眼睜睜的陳友諒). This sententious utterance refers to an occasion when *Ch'en Yu Liang* fought with *Chu Yuan Chang* (朱元璋), otherwise known as *Hung Wu* (洪武) the celebrated founder of the Ming Dynasty. The latter is said to have allowed him to escape when defeated, although he saw him fleeing. Yet he was on another occasion overtaken and slain. See Mayers’ *Manual*, No. 105. Used of lost opportunity.

‘Little golden lilies—an insecure footing’ (金蓮小只怕點不穩當。). This refers to a legend of *Yao Niang* (窅娘). See Mayers’ *Manual*, No. 906—the beautiful concubine of *Li Yu* (李煜) of the Southern T'ang Dynasty, which collapsed A.D. 975. *Yao Niang* was light and graceful, and danced elegantly. The prince ordered an artificer to make golden lily-flowers with movable petals, so that from the apartments of *Yao Niang* to the principal palace, was a continuous pavement of golden lilies, upon which the steps of *Yao Niang* seemed rather to resemble flying than walking. Still the prince was not quite satisfied, and desired her to cause her feet to simulate a lily bud unopened, which would be perfection itself. *Yao Niang* therefore be-thought herself of white silk bandages, with which her feet were soon compressed, until at length they were reduced to three inches in length, or the size of an average bud. Arrayed in her red shoes, as she flitted along on the golden lilies, she attained the very beau-ideal of graceful movement. By the time of the Sung Dynasty, the fashion of compression had become universal, and has continued so ever since, except among the Tartars—the reigning dynasty—who dominate the fashions in and about the Capital. To the present day small feet are the badge, not merely of fashion, but of respectability. It is due to *Yao Niang* (as is supposed), that the term ‘golden lilies’ (金蓮) refers to women’s feet, and that

“Two little stumps, mere pedal lumps,
In China, you know, are reckoned trumps.”

The expression above is used of anything unstable, as a house with

insecure foundations. This legend is related in different forms, and is perhaps quite destitute of any historical authenticity.

‘Begging with a silver bowl’ (拿著銀碗討飯吃). This refers to the story of *Yen Sung* (嚴嵩) a wicked minister of the Ming Dynasty, who was guilty of extortion and every crime. The Emperor *Chia Ching* (嘉靖) wished to punish him severely, but as from ancient times no sword has ever been forged to kill officers of such high rank therewithal, he could not put him to death. He hit upon the expedient, however, of giving him a silver bowl, commanding him to go about among the people, and beg food in this vessel, without which no one was allowed to give him anything. But the people, to whom he was odious, refused to give him anything either with it or without it, for the Emperor’s plain meaning was perfectly understood, and even had any been willing to assist him, they dared not. Thus the wicked minister starved, even while owning a silver bowl, for no one would venture to purchase it. The expression is used of things, which though inherently valuable, can not be turned to any account.

‘The Cavalry capturing the city of *Feng Huang*’ (走馬捎代鳳凰城). A T’ang Dynasty general, *Hsueh Jen Kwei* (薛仁貴), was sent to ‘tranquilize’ Corea. The ‘Phoenix City’ was near the borders of that country, and a place of great strategic value. He saw its importance, and captured it, although he had no explicit instructions.* The saying is used of those who, under pressure of circumstances, exceed their orders.

‘The crafty policy of borrowing a road to exterminate the *Kuo* state’ (假塗滅虢之法). *Yü* (虞) and *Kuo* (虢) were two small states, which stood to each other in the relation of ‘lips and teeth’ (結爲唇齒之交). The great state of *Chin* (晉) had often sought means to overcome them, but as they always mutually assisted each other, they maintained their independence. At length by advice of a crafty minister, the ruler of *Chin*, sent the ruler of *Yü* valuable presents of a magnificent Horse, so that when the former wished to

* This proverb is probably an exemplification of the ‘false facts,’ which are said to be more numerous than false theories. It does not appear that there was any such city as *Feng Huang Ch’eng* at the date given, but a somewhat similar circumstance relating to another city far distant, may have led to the confusion. The ponderousness and general inaccessibility of authentic Chinese Histories, compels the vast mass of the population who wish to know anything of the Past, to be content with knowledge which is second-hand and often worthless. Many of the Empty Books (閑書) make no pretense of confining themselves to facts. Thus, in regard to this same attack on Corea, another proverbial allusion: ‘Deceiving the Son of Heaven in crossing the Sea’ (淨作瞞天過海的事), where the story is, that the T’ang Emperor (唐太宗) who really went by land—was afraid of the voyage across the Gulf of Peichihli to Corea, so his Ministers had a vessel made so huge that when he was once on board he was not aware that he had gone to sea at all!

ask the favor of a passage through his territories to attack the *Kuo* State, the ruler of *Yü* could no longer refuse. Thus was acted out the old story of the Lion and the Four Bulls, for when *Kuo* was subdued, *Yü* soon followed.

‘Like *Sung Chiang*—pretended humanity and justice’ (屬宋江的假仁義). This man was a clerk in a *Yamēn*, when he committed a murder, for which he was obliged to fly. He set up as a Chinese Robinhood in the recesses of the inaccessible *Liang Shan P'ō* (梁山泊) where he collected around him six and thirty adventurers, many of whom are famous as generals. Each man had three names (on the Chinese plan) and it occurred to someone to feign that each of these names represented a different man—hence *Sung Chiang*'s robbers are often spoken of as the 108. This simple recipe may perhaps be the means by which some of the armies known to Chinese history have been enumerated.

‘When the Superior Man has no Fortune, he waits for Fortune. *Han Hsin* once stooped to go under a man's legs’ (君子無時且耐時。韓信曾爲跨下夫). The story is that *Han Hsin* in his early days, was passing along a road where two young bullies stopped his progress, and compelled him to stoop under their legs, or not go by at all. Unable to resist, *Han Hsin* submitted, but when he became Prince of *Ch'i* (齊王) he followed up these individuals, whom he made into animated horse-blocks, requiring one of them to bend over so that *Han Hsin* should step on his shoulder as he mounted his steed, and the other was employed in the same way when he dismounted. Thus he was amply revenged. See Mayers' *Manual*, (No. 156) where however a different version is given.

‘When Fortune deserted Confucius, he was stopped by the troops of *Ch'en* and *Ts'ai*’ (孔子無時困陳蔡). This refers to the well known event in the life of the Sage, when he was prevented from entering *Ch'u* (楚) as he intended, lest his good government should make that state so powerful as to absorb all its smaller neighbors.

‘When *Liu Pei* was a stranger to Fortune, he braided mats, and sold straw shoes’ (劉備無時織席販草鞋). See Mayers' *Manual*, No. 415.

‘Do not underrate *Ching Té* when he happens to be without his accoutrements’ (你別看着敬德沒披褂). This saying refers to *Yü Ch'ih Kung* (尉遲恭), a famous hero at the troublous period when the T'ang Dynasty was founded. His skill and prowess as a knight were unsurpassed, and on account of his merits as guardian of the second T'ang Emperor against evil spirits, he has come to be regarded as one of two Divine Doorkeepers (門神) whom the Chinese worship

to the present day. See Mayers' *Manual*, No. 945. The story is that *Ch'ih Kung*, whose 'style' was *Ching Té* (敬德), went out to battle on one occasion without his usual armor, and suffered in consequence. The expression is used as a caution against the attempt to impose on one who appears to be without friends and backers—like *Ching Té* without helmet or breast-plate—but who is in reality a formidable antagonist.

‘*Ch'eng Yao Chin's* battle-axe—only three blows’ (程咬金的斧子，只有三着兒). In the Chinese military art the several modes of attack with different weapons are called *Lu* (路) corresponding in a manner to the different openings of a game of chess). Each style of attack, or *Lu*, consists of a great variety of thrusts, each with its counter parry or pass, like the moves and the replies in chess, and like them called *chao*. Thus the sword has twelve kinds of attack (十二路) the double sword eight, and the heavy lance seventy-two. *Ch'eng Yao Chin*, a T'ang Dynasty warrior, was an impetuous individual, and when actually in battle forgot all the thirty-two modes of attack with the battle-axe, excepting one, and forgot all the passes or blows of this attack, save only three (只有三着兒). Used of any one who has one resource only.

‘*Tuo Cho*, the ancestral preceptor of Thieves’ (盜跖乃賊的祖師). According to tradition, there was an individual of the time of the Distracted Kingdoms (列國), whose surname was *Char*, and who was canonized as *Hui* (惠). From his holding the government of *Liu Hsia* under the authority of *Lu* (魯), he has come to be known generally as *Liu Hsia Hui* (柳下惠). (See Mayers' *Manual*, No. 403) and is regarded as one of the historical Model Men (君子). The proverb quoted refers to his own elder brother, who is said to have been a Chinese outlaw or Robinhood of those early days. The saying is used to show by example how ‘The fruit of one tree may be sour and sweet—the sons of the same mother perverse and virtuous’ (一樹之葉有酸有甜。一母之子有愚有賢。).

‘On the fifth of the fifth moon if you do not stick up artemisia, you will hardly eat any new wheat’ (端午不插艾。難吃新小麥。). This proverb refers to an incident in the career of *Huang Ch'ao* (黃巢), who was a native of Shantung, and who lived at the close of the T'ang Dynasty. He attained the distinguished rank of Senior Wrangler of the Empire, and on that day, according to custom, was admitted into the interior of the Imperial Palace, where the beautiful women caught sight of him, and ridiculed his ugly countenance. The Emperor in anger degraded him from his newly acquired honors, whereupon *Huang Ch'ao* returned in shame and wrath to his native province, where he

collected troops and horses, and instituted a most formidable rebellion. (See Mayers' *Manual*, No. 213). It was his habit to kill almost every human being whom he came across, and each several murder was entered upon a regular account-book kept for the purpose, the obvious intention being to revenge himself upon the Emperor by depriving him of as many as possible of his subjects. The terrific nature of this wholesale slaughter, is inferable from the saying: ' *Huang Ch'ao slew eight millions of people—where among them all did they reckon you?*' (黃巢殺人八百萬。那裏數的著你。). This is said to one who is so insufferably conceited as to suppose himself a person of great consequence, when he is in fact despised by all. The implication is that *Huang Ch'ao*—who took everyone, would not have reckoned *you*—you are therefore not a man at all, but a beast! On one of his devastating raids through his native province, the inhabitants were fleeing in terror, when *Huang Ch'ao* overtook a woman leading a little child, and carrying on her back a much larger one. As the soldiers rapidly gained upon her, she pushed over the smaller, and hastened on with the larger one, who remained behind weeping bitterly and calling for his mother. At this point *Huang Ch'ao* came up. Curious to know the explanation of the woman's singular conduct, he ordered the child to be brought to the mother, who was made to kneel in front of the general's horse. "The Ancients," said the great commander to her, "had a saying: 'All parents love their offspring' (天下父母愛小的), but how is it that you care nothing for yours?" To this the mother replied with sobs, that while the small child was her own, the larger one was her husband's nephew, who, having no father and mother of his own, had grown up with her. Had she omitted to care for him in this dire emergency, she should never have been able to look Heaven in the face* (難見上天). At this reply *Huang Ch'ao* was much pleased, declaring her a truly good woman (有義氣的婦人). He then plucked a bunch of artemisia (艾) and gave to her, with the injunction to insert it over her door, and to enjoin all her relatives to do the same. He thereupon ordered all his soldiers rigorously to respect this sign, and on no account to enter dwellings so protected. After giving her a handsome present of money, and enjoining her to remain quietly at home, and fear nothing, he dismissed the woman. When next the order to murder and devastate was given, the soldiers spent three days in the quest of victims, but found not one, for every door was protected by the stalks of the *ai*. Upon the return of the troops to headquarters, this circumstance was reported to *Huang Ch'ao*, who was always eager to swell the total number of the slain. On hearing the report, he

* Stories similar to this, are related of other Chinese heroes and heroines.

sent for the woman and inquired if she meant to say that everyone in that entire region was related to her. To this the woman replied *Ai* is *Ai* (艾者愛也), i.e., this people all condemned to death have obtained pity (*lien ai* 懈愛) of you, and of this the *ai* plant is the visible sign. *Huang Ch'ao*, much gratified at the compliment, went his way. The celebration of this Chinese Passover is still continued on the anniversary of the day when this occurrence took place, (which chanced to be the same as the Dragon-Boat Festival in honor of the death of *Ch'ü Yüan* (屈原) the 5th of the 5th moon. On this day the *ai* plant may be seen thrust over the doors of even the smallest domiciles. Only a very small fraction of the common people seem to have any idea why this usage obtains, yet that they have a dim notion that it relates to something of urgent importance is testified to by the saying current in some districts :

‘On the fifth of the fifth month stick in *ai*,
Or you'll be a dirt-clump when you die.’

五月五日不插艾。死了變成哈喇塊。

‘*Han* the Sea, and *Su* the Tide—the mounted horseman can afford to wait for them’ (韓海蘇潮。騎馬可待)。This by no means self-explanatory expression, refers to two distinguished statesmen in Chinese history—*Han Ch'ang Li* (韓昌黎) or *Han Yü* (韓愈) of the T'ang Dynasty, (See Mayers' *Manual*, No. 158), and *So Tung P'o* (蘇東坡) of the Sung Dynasty, (See Mayers' *Manual*, No. 623). Each of these great scholars and poets could compose with unrivalled rapidity. The first was endowed with abilities vast as the Ocean, while the capacities of the other were inexhaustible as the rolling Tide—hence their respective titles. They could dash off despatches so fast that a mounted courier might wait for them, and yet not be hindered. The expression is used in compliment of great abilities united to celerity of execution.

[It must be painfully apparent to whoever has any dealings with Chinese Officials, that Oceanic *Han* and Tidal *Su* are both dead now, and that they have left no descendants whatever. There are few greater contrasts between Oriental and Occidental civilization, than the manner in which thoughts are committed to writing. Should a sudden emergency arise requiring the notation of characters while he is away from home, a Chinese is generally a monument of helplessness. Fountain-pens, or even lead pencils, he has none, nor any substitute. The ‘four precious articles’—paper, pen, ink, and a stone-slab—belong in a ‘literary apartment’ (文房四寶), and no one can carry them about with him—yet without them he can not make

a mark.* But let us suppose the individual planted in his 'literary apartment,' and observe the manner in which he wrestles with his exigency. Having collected his 'four treasures' he begins to compose—no, not yet, for beside the four, there is a fifth, without which the others are as useless as the trilobites—to wit, water. A receptacle must be found, water brought, a portion of the slab inundated, and then the writer is prepared—to get ready to begin. The ink must first be carefully triturated. (Imagine a housekeeper who is obliged to keep her guests waiting for dinner while she sends a bag of grain to the mill to be ground!) A foreign pen is thrust into its ink, as a bayonet stabs a foe—but not so a Chinese hair pencil, the delicate tip whereof, even with the most careful treatment, is perpetually coming to grief. It must be moistened by a dexterous manipulation, inducing a gentle and uniform capillary attraction of the ink. This successfully achieved, the writing begins. The matter of the communication itself, may be well or ill expressed, but its composition, notation, and dispatch has consumed time enough for the same operation to be performed by an Anglo-Saxon ten times over. In Western lands, a business man (whatever his education) seldom finds any difficulty either in understanding the business communications which he receives, or in making himself understood by

* This helplessness of the traveller is brought out in a somewhat pathetic verse, written by *Ch'in Sén* (岑參), an official of the T'ang Dynasty, who for some offence had been sent into the extreme west of the empire. On his journey, he meets a company on government service bound for the Capital (*Ch'ang An* 長安), and wishes to send a letter but is unable. Here are the lines :

逢入京使。
故園東望路漫漫。雙袖龍鍾淚不乾。
馬上相逢無紙筆。憑君傳語報平安。

ON MEETING OFFICERS GOING TO THE CAPITAL.

On the great highway looking back to the east, far far from his native place,
With his sleeves an old man wiped the tears as they trickled down his face ;
Imperial messengers there he meets—a party of cavalrymen,
"A letter I'd send," the old man cries, "but paper I lack, and a pen."

[Of course he did, and nearly all Chinese have continued to lack them, from the T'ang Dynasty down to date. If the old gentleman had told the whole truth, he would have stated that he also lacked, as mentioned above, the block of ink, and the ink-slab, but he could not conveniently put all *that* into the last half of one line, and brackets did not perhaps occur to him.] Finding he could not write a letter, he remarked: 'Well Gentlemen, I shall have to trouble you to take a verbal message, and say that I am contented and happy.' [This was not true, or else what was he crying about when they met? The message, however, was never delivered, or if it was, only in a very different shape from that in which it was sent—or else the T'ang Dynasty people were much happier in the execution of such commissions than those of their descendants who are now alive.]

others.* Time is money. But in China time is not money, for everybody has abundance of time, while very few indeed have any money. The celerity with which a foreigner will dispatch a message, and get through a great amount of important business, is naturally a perpetual mystery and marvel to the Chinese. Hence it is not strange that a pair of exceptional characters, who were swift composers, rapid writers, and urgent executors of business, and who never kept anyone waiting, should stand out in Chinese history in as conspicuous relief as the Great Pyramid and the Sphinx upon the sandy plains of Egypt. No wonder, too, that they were denominated the Sea, and the Tide.]

(To be continued.)

ROYAL GEOGRAPHICAL SOCIETY.

Supplementary Papers. Vol. I., Part I. Travels and Researches in Western China.
By E. Colborne Baber. London. 1882.

THIS is a most interesting book of travels, and from the large number of things of great interest which are made known, it is very properly designated a volume of "researches." Its graphic pages bring before the mind of the captivated reader incidents not only of travel, beautiful natural scenery, notices of the customs and manners, folklore, agriculture and manufactures, bridges, monuments, temples, and images, but also notices of a hitherto unknown race of people with specimens of their written language. These various items are brought to the attention of the reader with all the interest and vividness of a moving panorama. The account here given makes it evident that Szechuen Province, which has been one of the last to be explored, is one of the most interesting as well as the largest of the Eighteen Provinces. It is to be regretted that the author was not permitted to bring out the work in the ordinary way and edited by himself; as then it would have had a much wider circulation.

The Province of Szechuen is well watered by numerous streams, which are to some extent navigable. While it has many mountain ranges, and is in most parts hilly and undulating, it has also many valleys of great fertility. It produces all the necessaries of life in great variety and abundance. It is but seldom liable to the

* Witness, for example, the letter written by an illiterate ship-captain, who during the existence of a war in South America, had been dispatched with a cargo to a port in Peru. The owners received, in due time, to their intense mystification, the following laconic epistle: "Own to the blockhead the vig is spilt." Yet when deciphered, this proved to be a report of model lucidity and comprehensiveness: "Owing to the blockade, the voyage is spoilt." No Chinese could have indited such a message.

calamity of famine. The population are generally comparatively well housed, clothed and fed. They are quiet and industrious. The fact that in many parts the people live in isolated houses instead of huddled together in villages for common safety shows that order and peace prevail. The appearance of the country is thus described :—

As seen from the road, the land is rather sparsely wooded with bamboo, cypress, oak (Ch'ing-kang), and with the wide-branching banyan, the only use of which seems to be to afford its invaluable shade to wayfarers. Cultivation is everywhere dense; indeed with the exception of graves and the immediate neighborhood of houses, and Government works such as the ancient walls which here and there close the approach to a pass over the hills, and the few slopes which are too steep for agriculture, every spot of ground is tilled, and most of it terraced. Not much store is set by the wheat crop, the Ssü-ch'üanese being, at any rate in the southern districts, a rice eating people..... Famines of wide extent are not frequent in the province, but it is easy to gather from the gossip of the country people that local scarcity is neither unknown nor unexpected..... A little conversation with natives soon satisfies the traveller that Ssü-ch'üan is practically a young province. They speak of K'ang Hsi and Kien Lung as monarchs of remote antiquity, and their chronology hardly reaches further back than the end of the Mings, about 1615. That the country was peopled, or more correctly speaking repeopled, in the early part of the present dynasty, is, however, an historical fact which does not require any additional proof. pp. 3, 4, 7.

It would appear that, during the anarchy and war connected with the accession of this dynasty, this province was nearly entirely denuded of its population. It manifests a wonderful facility of recuperation that the province is now so populous and wealthy.

At page 14 the author thus describes the method of getting the water from the salt wells :—

Just as we sighted the city, I observed near the bank a bamboo tube supported vertically 10 feet above the ground by a light scaffolding and stays of rope. Several low buildings surrounded the construction, and on entering I saw a strip of bamboo $1\frac{1}{2}$ inch broad by $\frac{1}{4}$ inch thick, issuing rapidly from the earth through a hole, five inches broad, in a flag-stone. The bamboo strip, joined to other strips by lashing, passed over a roller, and on following it into a shed, I found it was being wound on a whim by a pair of buffaloes attached to the circumference. In a few minutes the connected strip, 260 feet long, had all issued from the hole, bringing up a bamboo pipe 50 feet long. When the bottom of the pipe rose clear of the ground a workman seized it, opened a valve in it, and several gallons of salt water shot out into a tub placed alongside. The end of the bamboo strip being fastened to the bottom of the pipe, or bucket, as it may be called, could not of course support it vertically after it had cleared the mouth of the well from which it had brought up the brine; but it was kept erect by its top entering the stout tube, or guide, which had first caught my eye.

The buffaloes were then ungeared, the bucket dropped of itself at a great pace to the bottom of the well, where the brine pressed open the valve and again filled the bucket; the buffaloes were reattached and revolved in their orbit, and so the method of working brine-wells in Ssü-ch'üan was made clear.

The brine runs from the tub through pipes of the unfailing bamboo into pans, from which the water is evaporated over coal-fires. The coal seemed very light, and is copiously watered to increase its effect. I could get nothing out of the valve-man, who was stone deaf, and little more out of the buffalo-driver, in consequence of the noise of the revolving whim; but in the evening we found a merchant of Nei-chiang, who owned a well at the great salt-works of Tzü-liu-ching, a long day's journey S.W. of this, who talked freely about his property and the method of working it. The merchant bewailed the great expense he was put to for buffaloes; he keeps two hundred, costing about Tls. 40 (say £12) a head. The Tzü-liu-ching wells are worked at high pressure, the buffaloes being driven round at the best speed that can

be got out of them.....The buffaloes suffer severely from the hot atmosphere and the unnatural haste.....Consequently the beasts die off rapidly.....

Probably there is no Chinese industry to which steam-power could be applied with more immediate and obvious advantage, than to the raising of brine from these wells. Those which I saw at Nei-chiang are not more than 300 feet deep, but at Tzü-liu-ching some are bored to more than 2000 feet. The gear which connects the revolving drum with the wheel over the well's mouth does not multiply speed, so that the buffaloes have to run the same distance as the depth of the well; hence they have to be driven fast to obtain a remunerative output, and "it is the pace that kills." Some adjustment by which they could pull harder, but travel slower, would be an advantage to all parties, but in any case the buffalo is very ill-suited to such work. The substitution of steam for beef-power would not diminish the need for human labor; a man at the valve and another in the stable, with a boy to guide the buffaloes are all that the present system requires for the mere raising of the brine, and as many, or more, would be employed if steam-power were used, while the greatly increased outflow of brine would afford occupation for more hands in the evaporating-shed. At Tzü-liu-ching the boilers could be heated by gas, the fuel by which the evaporation is effected. pp. 15, 16.

In a temple where he lodged for a night, Mr. Baber met with an unusual incident which he relates as follows:—

Pai Fo Ssü—"white Buddha shrine"—a temple 20 miles, or less, distant from Tzü-chou, received us for the night, and turned out to be a place of unusual interest. Vague accounts have from time to time been published of a Chinese sect who worship a deity called Tamo and regard the cross as a religious symbol, a story which has led the Roman Catholic missionaries to identify Tamo with St. Thomas, and to accept as proved the tradition that the Apostle visited China. On the other hand, the Tamo of Buddhism is, if I am not mistaken, a well-authenticated patriarch who came to China in the sixth century. It was, therefore, very curious to discover in this temple a graven image of the apostle, whether of Christianity or Buddhism, depicting him with very marked Hindu features, a black complexion, and with a Latin cross on his breast. I append a rough sketch of the symbol, which in the original is carved in relief and coloured red. Images of Tamo are numerous in Ssü-ch'uan temples, and he is nearly always—I think I may venture to say always—represented with black or very dark features. I have never heard of any other case of a cross being attached to his effigy. page 18.

At page 19, Mr. Baber asks a question on a very common thing, which perhaps some of our readers can explain. He asks:—

What is the meaning of the two masts which are set up beside the door of every official residence in China? They are generally assumed to be flagstaves, but I have never seen a flag exhibited, and they are unprovided with halliards. And what is the purpose of the transfixied piece which these poles carry? It is imagined to be a "top"—like the "main top" or "fore top"—but it has no such use, and is altogether too frail; moreover, there may be one, two, or three tops, according to the rank of the resident official, without any relation to the height or structure of the mast. The supposed top is named by the Chinese *tou*, meaning a bushel, a measure of grain, where the allusion to fertility is obvious." page 19.

Our author notices the *change* in the form and appearance of that common feature of the Chinese landscape, the pagoda, which occurs in different parts of China in the following passage:—

"As one journeys across China the gradual change in style of these picturesque towers is very striking. In the typical pagoda of the south-eastern provinces the successive stages decrease both in height and diameter; but as the Ssü-ch'uan border is passed cases begin to occur in which the fifth or sixth stories are of the same breadth, or as it seems, of even a greater breadth, than the base, so that the outline of a side of the building, that is to say its profile, resembles the arc of a bent bow when held with the string vertical. Still further west, as in the country we have reached, the old pagodas are square, and their upper stages are generally of very little height. In this Chien Chou pagoda each of the four faces are slightly concave; it is built of chunamed brick; the stories have imitation doors and round windows, and the cornices which

divide story from story are not prominent, so that were it not for the suddenly pointed summit it might almost be taken for an English church-tower. It is very unlike the common idea of a pagoda, and yet it is a most authentic pagoda and a very old one, for high up on its eastern face, above a bas-relief of Buddha, is the inscription "Shih-kia-mu-ni Shé-li pao-t'a (Buddha Shé-li Pagoda). What is Shé-li? I appealed to the attendant priest, who is attached to the place, for information. "A Shé-li" he replied, "is a particle of the essence of Buddha, having no special shape, color, or substance, but in general it is a minute speck resembling a morsel of crystal, and giving off intense light. Its size may however change infinitely, and it is impossible to set limits to it. An iron chest cannot confine it in the custody of unbelievers, and its radiance on occasion pierces everything, so that there is no concealing it." Much more such like definition was offered me, which might have been credible if one could have understood it. But I have a reminiscence which almost amounts to a sure recollection that Shé-li is a transliteration of some Sancrit word meaning *relic* in which case the inscription indicates that the pagoda contains a relic of Buddha, doubtless a particle of his ashes brought from India by a pilgrim. The extant journals of Fa-hsien, Hsüan-chuang, and others show that one purpose of their visits to India was to obtain relics (probably the term they employ is Shé-li, but I have no opportunity of examining any of their accounts) and here is a fairly authentic instance of the way in which they disposed of their collections.

Eight of the thirteen stories of this pagoda are ascended by an interior stair case, the walls of which are painted throughout with pictures of Buddhist saints and worthies much in the style of the ruined Burmese temples at Pagan. The priest had no knowledge of the date of the building, and affirmed that there was no means of knowing it. I inquired somewhat deeply into this question, even sending to the prefect of the city to ask his opinion, but he replied that the date could not be ascertained. He himself evidently took no superficial interest in the antiquities of his jurisdiction, for he sent me a rubbing of an inscription which I met with on a singular object lying in the court below the pagoda. page 21.

Greatly to our regret the author gives us no description of Ch'eng-tu, the provincial capital, but the following statements in regard to it will be read with interest:—

Ch'eng-tu, which we reached on the 20th, is about 15 miles from the foot of the range. Enough has been written about it by previous visitors to render any description of mine, superficial as it would be, unnecessary. To the traveller who could afford sufficient time to examine leisurely its antiquities and temples it would assuredly afford results of great interest. It is one of the largest of Chinese cities, having a circuit of about 12 miles, and although it contains a good many open spaces and temples with attached grounds, it may be considered well populated. The census of 1877 returned the number of families at about 70,000, and the total population at 330,000—190,000 being males and 140,000 females; but probably the extensive suburb was not included in the enumeration. Perhaps 350,000 would be a fair total estimate. Its principal trade is in the numerous wild products of Tibet and Koko-nor—furs, rhubarb, musk, medicines, &c., which it purchases with the tea, silk, and cotton-cloth of Ssü-chu'an. All Tibetan countries are more or less directly administered or coerced from Ch'eng-tu by the Governor-General; and even distant Nepaul, known colloquially to the Ssü-chu'anese as the country of the "Pi-pêng," sends a decennial mission of tribute, which is permitted or forbidden to proceed to Peking much at the Governor-General's discretion. It is no doubt owing to its proximity to the frontier that the city is provided with a Tartar garrison, now become undistinguishable from the indigenous citizens. The fiction of a difference of language is, however, maintained, as may be noticed in the case of shop-signs, many of which are still written in Manchu. Ch'eng-tu claims an historical celebrity as having been the capital of the famous Liu-pei, and some vestiges of the palace which he built about 222 A.D. are said still to exist on the site of the present Examination Hall. page 26.

But the most interesting part of the book is the description of Mount Omi, and its temples and curiosities. Travelling by a river he arrived at Chia-ting Fu city, which is about 100 miles from the capital. After travelling some distance by land he passed the night

in a temple and then commenced the ascent of the mountain the next morning.

On the 30th we travelled up by the bed of a torrent through woods which gradually thickened into forest, passing many a temple and shrine, until we reached the foot of a long series of stone stairs, and climbed to our breakfast halt in a monastery of forty monks—Fu-hu-ssū, “the tiger-taming temple.” Its numberless halls and galleries, built entirely of timber, contain more than 800 statues of Buddhist saints and celebrities, none smaller than life, and several of colossal size, each having a separate individuality of lineaments, dress, and attributes, and an attitude which is not repeated. A Chinese artist was engaged in putting the finishing touches to a quadruple Buddha with thirty-two arms, standing about 12 feet high, beautifully executed in a very un-Chinese style. Above this a steep climb of 1400 feet, or thereabouts, leads up through pine groves interspersed with nan-mu trees, one of which I noticed 2½ feet in diameter, and more than 150 feet in height. Nearly all the buildings I saw on the lower slopes of Mount Omi, or O, as it is locally called for brevity’s sake, are monasteries, and with the exception of monks, some 2000 in number, there are hardly any inhabitants but a few innkeepers. The land is Church property. There is a certain cultivation in small clearings, but generally speaking the whole mountain is covered with forest.

We had now attained the foot of the central mountain, the ascent of which is made painful rather than easy by the stone steps which have been laid down for the benefit of pilgrims; but there are many gradients which it would be impossible to climb without them.....We made the Wan-nien-ssū, (Myriad Years Monastery) early in the evening, and in the clump of temples of which it is the centre we found much instruction and amusement.

Just below it, in a kind of hostel, is a statue of Buddha twenty-five or more feet high, of a very rude and archaic style, reputed to be the oldest idol on the mountain. It is said to be bronze, but I took it for pure copper. Nothing could be learned of its age. A more artistic work is found in a temple behind Wan-nien-ssū, in a separate shrine. Passing under a dark archway we entered a hall in the middle of which, as soon as we could see through the dim religious light, we observed a kind of palisade, and inside it an elephant cast in magnificent bronze, or some such composition, nearly as white as silver. The surface is of course black with age and the smoke of incense, but I was able to judge the colour of the metal by inspecting a patch which has been worn down by a practice of devotees who rub coins on it and carry them away as reliques. The size of the image is that of a very large elephant, that is to say some 12 feet high; its peculiarities are that it is somewhat too bulky, the trunk seems rather too long, and that it has six tusks, three on each side. With these exceptions, the modelling is excellent, and a glance shows that the artist must have studied from life, for the folds of skin on various parts of the body, and the details of the trunk are rendered with great success, though with a certain conventionalism. The creature has been cast in three sections, belly and legs forming the lower, and back the uppermost.....Each of his feet stands on a bronze lotus, and on his back the mammoth bears in place of a howda another huge lotus-flower, in which is enthroned an admirable image of Buddha, cast, I was told, of the same metal, but thickly gilt, his crown of glory towering to a height of 33 feet above the floor. Though generally called a Buddha, the image represents P'u-hsien P'u-sa, the saint who is the patron or patroness, for the Chinese credit him with female permutations, of Mount O. The monks told me that P'u-hsien descended upon the mountain in the form of an elephant and that the casting commemorates the manifestation. But it may more probably bear an allusion to the well known vision in which the mother of Buddha saw before his birth a white elephant with six tusks.

The fane which encloses the casting is not less curious, being a hollow cube, covered with a hemisphere, and roofed with a pyramid. The walls of the cube are twelve feet thick, and the floor of the interior is a square of thirty-three feet on each side. The square becomes modified into a circle as the courses rise, by a transition which is gradual and pleasing, but which it is impossible to describe without the knowledge of technical terms. Speaking clumsily, the four walls each terminate in a semicircular outline, the summit of each semicircle touching the circumference—i.e. the base—of the dome, and the four corners are each filled with three masses of brickwork, the surface outline of the central mass being an oval pointed at both ends, and the two others being spherical triangles. The faces of all three are concave. The circumference of the dome is evolved from a square without any awkward

abruptness; and it is only on attempting to describe it geometrically that the arrangement begins to appear puzzling. To the eye the process of squaring the circle is perfectly simple. The dome however springs from a rim which stands a little back from the circle thus formed, and so gains a few additional feet of diameter and increased lightness of appearance. The vault is to all appearance a hemisphere, very smoothly and exactly constructed.....The only light which enters is admitted by the two arched doorways, before and behind the elephant.

With respect to the age and origin of the shrine and its contents, the most authentic information is found in the Ssü-ch'üan Topography to the following effect. "The monastery of 'Clear Water P'u-hsien,' on Mount Omi, the ancient monastery where (the Patriarch) P'u served Buddha, dates from the Chin Dynasty (A.D. 265-313).....It was named 'Clear Water P'u-hsien Monastery' under the Sung; Wan-li, of the Mings, changed its style to 'Saintly longevity of a myriad years.' The 'Hall of great O' stood in front, facing which was the 'monument of Illustrious Patriarchs of the South,' and on the left the 'monument of Sylvan Repose.' The buildings included a series of seven shrines, the first of which contained a 'P'i-lu,' the second seven Buddhas, the third a Deva king, the fourth a guardian deity (Chin-kang), and the fifth a great Buddha; the sixth was a *revolving spiral* constructed of brick, enclosing a gilded bronze image of P'u-hsien, sixteen feet high, mounted on an elephant. In the beginning of the Sung Dynasty (A.D. 960) orders were given to set up a bronze shrine and a bronze image also, more than 100 feet high....." The existing building is obviously "the revolving spiral" here mentioned, and the awkwardness of the term, which conveys no idea to a Chinaman, is another proof that the builders were not Chinese. It seems safe to conclude that the builders of the P'u-hsien shrine, as well as the artists who designed the castings, were Indian Buddhists.

It does not seem likely that the "great Buddha" alluded to in the above citation, is the bronze (or copper) colossus which stands in a hostel a few hundred yards from the Wan-nien-ssü. If the "great Buddha" had been of bronze the fact would have been mentioned. It may be that the extant statue is all that remains of the bronze shrine and the bronze image *also* more than 100 feet high. The word "also" has no correlative in the text, but the passage is an extract from some previous work, and the implied reference may well have disappeared in the process of compilation. The height of 100 feet may be taken as applying to the shrine and perhaps a pagoda-like spire. The existing Buddha is, as I have said, about 25 feet high, and as compared with the elephant is a distressingly feeble conception. The latter, though more severe in style than modern realism is pleased to admire, cannot be refused the praise of excellence, and I am not indulging the fondness of a discoverer in asserting that it would not disgrace a reputable artist of any school or epoch. China is reproached with being destitute of ancient monuments, and one may be pardoned a certain self-gratulation upon the discovery of what may be considered, next to the Great Wall, the oldest Chinese building of fairly authentic antiquity, containing the most ancient bronze casting of any great size in existence. It is not every day that a tourist stumbles upon a handsome monument fifteen centuries old.

Wan-nien-ssü is 3500 above sea-level, and Chieh-yin-tien is at an elevation of 9000 feet.

It is an easy walk from Chieh-yin-tien to the summit, although a formidable staircase of 400 or 500 feet is encountered at the outset. About this point the pines attain their greatest size. We saw several which divided into two trunks a few feet above the ground, and which are said to yield the best timber. The path grows easy at about 10,000 feet, where a great variety of flowering plants and ferns line its border. Above that elevation the pines begin to fall off, but the slopes are still well wooded with smaller kinds. Thick beds of weeds are passed, a plentiful growth of large thistles is remarked, then comes a potato-field, and we issue on to the highest point of O, known as the "Golden Summit."

The comparatively level space on the top—about an acre—is so holy that our company reached it in a high state of exaltation. The first object to be examined was a bronze temple of such excessive sanctity that it has been struck by lightning innumerable times. I had been led to suppose that it was still standing, the last of a long line of metallic buildings which had been successively demolished by thunderbolts; but I only found it in ruins. The last thunder-bolt had fallen in 1819, since which event it had not been restored.....The masses of metal at present lying in a heap on the summit consist of pillars, beams, panels, and tiles, all of fine bronze. The pillars are nine feet long and eight inches in diameter, the thickness of material

being rather less than an inch, for of course they are hollow. The only complete beam I could discover was a hollow girder 15 feet long, nine inches broad, and four inches through, the thickness of bronze being much the same as in the pillars. The panels, of which I estimated there are about forty-six, are of the average dimensions of five feet by one foot seven inches. They are about an inch thick, but their frames are thicker, and for some unintelligible reason have slips of iron let into their edges. The panels are very handsomely ornamented with seated Buddhas, flowers, and scrollwork, and with hexagonal arabesques of various modification. The tiles, also of bronze, resemble in shape ordinary Chinese tiles, but are twice as large. Besides there are several hundred of iron tiles stacked together. Many supplementary fragments, such as sockets, capitals, corner-pieces, eave-terminals, and decorative adjuncts, were lying about, all far too massive to be carried away down the steep mountain, even if the priests would have allowed them to be abstracted.

It is not easy to guess what the size and shape of the building has been. The priests told me that externally it had two stories, that the interior was 19 feet 6 inches high, the same in breadth, and 26 feet long. If so it could not have been the shrine built by the Emperor Wan-li, for an imposing bronze tablet, which with pedestal and crown-piece stands 6½ feet high by 32 inches in width, records that the dimensions of the shrine were 25 feet high, 14½ feet long, and 13½ broad, and that it was erected in 1603.

A few yards from the site of the bronze shrine is a temple crowned by a golden ball—whence the name of the Golden Summit. Passing through this out to a small terrace, we find we are at last on the brink of Shé-shéng-ngai ("the suicides' cliff"), perhaps the highest precipice in the world. The edge is guarded by chains and posts, which for further precaution one is not allowed to touch; but as the posts stand out a little over the precipice, one can easily look down without holding by them. The abyss was nearly full of mist, and I could not see more than 400 or 500 feet into it. The face of the rock seemed vertical. When I first caught sight of the mountain from a distance of 50 miles or more it might have been likened to a crouching lion decapitated by a down-right stroke close to the shoulders, the fore feet remaining in position. The down-cleft surface, *i.e.* the precipice, looked not more than 15° out of the vertical, but the steepest profile was not visible from that point of view. So far as I could estimate, the upper two-thirds at least of the mountain are cut sheer down in this manner. My results for the height give 11,100 feet above the sea for the summit, and 1,700 feet for the country below; but from a cause which I need not here explain, the measurement is open to a suspicion of error to the amount of about 500 feet in the case of the summit. Even if this allowance be deducted, this tremendous cliff is still a good deal more than a mile high.

Naturally enough, it is with some trepidation that pilgrims approach this fearsome brink; but they are drawn to it by the hope of beholding the mysterious apparition known as the "Fo-kuang" or "Glory of Buddha," which floats in mid-air half-way down. So many eye-witnesses had told me of this wonder that I could not doubt; but I gazed long and steadfastly into the gulf without success, and came away disappointed but not incredulous. It was described to me as a circle of brilliant and many-coloured radiance, broken on the outside with quick flashes, and surrounding a central disk as bright as the sun, but more beautiful. Devout Buddhists assert that it is an emanation from the aureole of Buddha, and a visible sign of the holiness of Mount O.

Impossible as it may be deemed, the phenomena does really exist. I suppose no better evidence could be desired for the attestation of a Buddhist miracle than that of a Baptist Missionary, unless, indeed, it be, as in this case, that of two Baptist missionaries. Two gentlemen of that persuasion have ascended the mountain since my visit, and have seen the Glory of Buddha several times. They relate that it resembles a golden sun-like disc, enclosed in a ring of prismatic colors, more closely blended than they are in a rainbow. As far as they could judge, by noticing marks on the face of the precipice, the glory seemed to be about 2000 feet below them. It could not be seen from any spot but the edge of the precipice. They were told, as I was, that it sometimes appears by night, and although they did not see it at such an hour, they do not consider the statement incredible.

It may be imagined how the sight of such a portent, strange and perplexing as it would seem in any place, but a thousandfold more astonishing in the depth of this terrible abyss, must impress the fervour of simple and superstitious Buddhists. The spectacle attracts pilgrims from all parts of China and its dependencies. Even Nipalese occasionally journey to the mountain. The Thibetans, lovers of their native snows, prefer the winter for the season of pilgrimage. The only tribes which do not contribute devotees are the Lotos; but although they are not Buddhists, one of them

told me that their three deities Lui-wo, A-pu-ko and Shua-shè-po, dwell on the "Golden Summit."

The missionaries inform me that it was about three o'clock in the afternoon, near the middle of August, when they saw the meteor, and that it was only visible when the precipice was more or less clothed in mist. It appeared to be in the surface of the mist, and it was always in the direction of a line drawn from the sun through their heads, as is certified by the fact that the shadow of their heads was seen on the meteor. They could get their heads out of the way, so to speak, by stooping down; but they are not sure if they could do so by stepping aside. Each spectator, however, could see the shadows of the bystanders, as well as his own projected on the appearance. They did not observe any rays spreading from it. The central disc, they think, is a reflected image of the sun, and the enclosing ring is a rainbow. The ring was in thickness about one-fourth of the diameter of the disc, and distant from it by about the same extent; but the recollection of one informant was that the ring touches the disc without any intervening space. The shadow of a head, when thrown upon it, covered about one-eighth of the wheel diameter of the meteor. The rainbow ring was not quite complete in its lower-part, but they attribute this to the interposition of the edge of the precipice. They see no reason why the appearance should not be visible at night when the moon is brilliant and appropriately placed. They profess themselves to have been a good deal surprised, but not startled, by the spectacle. They would consider it remarkable rather than astonishing, and are disposed to call it a very impressive phenomenon.* pp. 31-43, but some passages are omitted.

In his tour through Szechuen Mr. Baber has come to the knowledge of facts which clear up a matter that has been a mystery for some sixteen years. It was known at the time of the Tai-ping rebellion, that one of the rebel leaders led an army into Szechuen Province; but it had never been clearly made known what had become of this army or its general. Mr. Baber thus narrates the account of the matter:—

At the risk of over crowding these pages, with tales of calamity and massacre, I am bound to relate the story—rather, the history—of a crowning mercy which cannot fail to interest those who sympathized with, or who opposed, the rebellion of the Tai-pings. What became of Shih Ta-k'ai, the assistant King? is a question which foreigners have often asked. I found a reply on the banks of the T'ung. The following account, taken from official sources hitherto unexplored, gains additional importance from its geographical allusions. Most of the localities mentioned occur in my chart; the remainder are indicated in notes.

"In January 1863, after having been routed in a series of engagements on the Hêng river, Shih Ta-k'ai, the most ferocious and crafty of the rebel kings, formed his troops into three divisions, one of which he sent from Fu-kuan-ts'un into the Province of Kueichou. (With this division we are not further concerned.) His lieutenant, Lai Yü-hsin, was despatched into Chien-ch'ang with the second division, Shih Ta-k'ai himself intending to follow with the main body. Lai's corps of 30,000 or 40,000 men accordingly marched to Hui-li-chou, and thence to Tê-ch'ang, where a great many recruits were gained among the opium traders and disorderly characters of the neighbourhood. They reached Ning-yuan Fu on the 16th March, but were defeated next day, with a loss of 2000 by an Imperialist force; still pressing on, they made an unsuccessful assault upon Mien-shan on the 21st, and were again worsted at Yueh-hsi-ting, losing their leader, Lai Yü-hsin, who was killed by a Lolo with a stone. Harrying forward in great disorder, they crossed the T'ung on the 26th and continued onwards by Ching-ch'i Hsien and Jung-ching Hsien into the T'ien-ch'uan country, through which they passed into Northern Ssü-ch'uan." (There they appear to have dispersed, whether of their own intent, or in consequence of repeated attacks is not clear; but it is fairly certain that a large proportion made off into Shensi and Kansu.)

Shih Ta-k'ai "careless of distance or danger, and always on the watch for an opening," had sent forward this division to divert attention from his own movements, expecting, it was presumed, that the Imperialist forces would follow in hot pursuit, without looking to their rear, or concerning themselves with the possible advance of

* This remarkable phenomenon is evidently similar to that of the Giant of the Brocken, regarding which see Sir David Brewster's *Natural Magic*, 1833, p. 130.

a second rebel corps. The Governor-General Lo Ping-chang, however, foresaw the design and made dispositions to frustrate it. In his memorial on the subject he remarks that the importance of occupying all the approaches from Chien-ch'ang became evident. The T'ung river, the natural protection of the south-western frontier, rising in the country of the Tien-ch'nan tribes, runs through the Yü-t'ung region, past the Wa-ssü Ravine and Lu-ting Bridge, into the Léng-pien and Shén-pien districts traverses the Magistrature of Ching-ch'i, and then enters the Lolo territory. We had, therefore, to guard the line from An-ch'ing-pa to Wan-kung, a length of more than 200 *li*, including thirteen ferries, exposed to an advance both by the Yueh-hsi road, and the track via Mien-ning Hsien.

"Lai's band by this time had escaped into Shensi. After measures had been taken to cut off their return, the Lolo chief Ling was directed to occupy the Yueh-hsi passes, so as to prevent Shih Ta-k'ai from entering the Lolo territory. Presents were, at the same time, distributed among Ling's Lolas and the aboriginal troops of 'Thousand Family' Wang to encourage and stimulate their zeal.

"T'ang Yu-kéng's force reached the T'ung on the 12th of May, Shih Ta-k'ai having in the meanwhile crossed the upper Yangtsze at Mi-loong-pa, entered Chien-ch'ang, found the Yueh-hsi main road blocked, took the alternative route by Mien-ning Hsien, and so descended on the 15th with 30,000 or 40,000 men upon the village of Tzü-ta-ti, in the district governed by Thousand Family Wang, at the confluence of the Sung-lin with the T'ung. During the night both streams rose several yards in consequence of heavy rains, rendering the passage dangerous, and the rebels began to construct rafts.

"On May 24th, Ling, coming up with his Lolas from Yneh-hsi, fell upon the rear of the rebels near Hsin-ch'ang, and after repeated attacks captured their camp on Saddle Hill, on the night of the 29th. From that moment the rebel case became hopeless. After a futile attempt to gain over the native chiefs Wang and Ling, Shih Ta-k'ai, furious at finding himself involved in a situation from which escape was impossible, slaughtered 200 local guides as a sacrifice to his banners, and on the night of the 3rd of June, attempted to force the passage of the main river and of the affluent simultaneously. Both assaults were again repulsed. After killing and eating their horses, the rebels, now reduced to the last extremity of famine, were allaying their hunger by chewing the leaves of trees; nevertheless, on the 9th of June, they made another general attack upon the crossings, but all their rafts were either sunk or carried away down the swift current.

"The end had come. Thousand Family Wang, reinforced by the Mo-si-mien detachment, passed the Sung-lin on the 11th of June, and assaulted the rebel quarters at Tzü-ta-ti. At the same time the Lolo auxiliaries, coming down from Saddle Hill, advanced upon the rear of the position, which was thus completely enveloped. Thousands of the insurgents were killed in the actual attack; but all the approaches to the place being commanded by precipices and confined by defiles, the fugitives became huddled together in a dense mass, upon which the regulars kept up a storm of musketry and artillery while the Lolas, occupying the heights, cast down rocks and trunks of trees which crushed them or swept them into the river. More than 10,000 corpses floated away down the T'ung.

"Shih Ta-k'ai, with 7000 or 8000 followers, escaped to Lao-wa-hsüan, where he was closely beset by the Lolas. Five of his wives and concubines, with two children, joined hands and threw themselves into the river, and many of his officers followed their example. As it was indispensable to capture him alive, a flag was set up at Hsi-ma-ku displaying the words 'Surrender, and save your lives' and on the 13th he came into the camp, leading his child, four years of age, by the hand, and gave himself up with all his chiefs and followers. Some 4000 persons, who had been forcibly compelled to follow him were liberated, but the remaining 2000, all inveterate and determined rebels, were taken to Ta-shu-pu, where, on the 18th of June, Government troops having been sent across the river for the purpose, a signal was given with a rocket, and they were surrounded and despatched. Shih Ta-k'ai and three others were conveyed to Chéng-tu on the 25th, and put to death by the slicing process; the child was reserved until he had reached the age presented by regulation for the treatment of such cases."

The above is a condensed extract from an official report contained in the memoirs of Lo Ping-chang Governor-General of Ssü-chu'an. The main facts are unquestionably authentic, but the story is of course written from the Imperial point of view, which regards all opponents as bandits and miscreants, who can hardly hope to escape condign vengeance. pp. 53-56.

Thus perished one of the strongest armies of the Tai-ping rebellion, and the west of China escaped being laid waste by fire and sword.

Mr. Baber during his tours saw a good deal and heard more of native tribes which are found in Szechuen Province which are called Lolas. He has given many very interesting statements in regard to their manners and customs and their relation to the Chinese Government but they are too desultory to be quoted, we can only refer our readers to the book itself. But one very important discovery he made we copy in his own language.

It was here [in a large farm-house in which he found accommodation for the night] that I made the most interesting discovery of the journey. The master did not return till the next morning, but in the meantime we learnt that he was a Lolo of rank, and that this part of the country on the right bank of the Gold River, over which his family once reigned, had submitted to the Chinese under his grandfather. He had received a Chinese education.....The room in which I was installed measured some 25 feet by 14 feet, and one-third of the floor was covered to an average depth of 18 inches with bundles of waste manuscript and printed papers.....While travelling along the border, I had been many times assured that the Lolas possess books.....I had made every effort to obtain one of their books, but without success.....Here then at Ya-k'ou, an expiring hope prompted me to examine the mass of fugitive literature which encumbered the floor of my chamber. After a hasty dinner I summoned my native clerk and we began an exhaustive exploration of thousands of documents.....We did not complete our work till after midnight. We found nothing to our purpose in any of the packages; but under the last few, almost in the furthest corner, we discerned with gloating eyes the scrap of writing of which a facsimile is appended—a specimen of Lolo characters with the sound of each word or syllable approximately indicated in Chinese.

It might have been expected that the Lolo writing would turn out to be some form of Pali. It shows, however, no relation to that system, but seems to take after the Chinese method. In any case the discovery possesses no small value and raises so many interesting questions that a little exultation may be pardoned. A new people may be discovered anywhere, a new language any day; but a new system of writing is a find of exceeding rarity. Many a rival galled the kibes of Columbus, but the achievement of Cadmus has been estimated so astonishing that his very existence is now denied! pp. 125-126.

There are many other very interesting passages we would gladly extract but we must restrict ourselves. We need not, after presenting to our readers these interesting quotations urge them to read the book. We feel assured that every one that can procure a copy will read this most interesting book of travels in China which has been published for many years. This book will lead many to conclude that there is still much country in China to be explored and much natural scenery yet to be visited and many objects of great interest to be discovered. It is very desirable that *all travellers* would make a record of such interesting phenomenon and publish their observations to the world. We must add one more short selection.

In the mountainous region west of Kiating I discovered two kinds of tea of so unexpected a nature that I scarcely venture to mention them. In the monasteries on Mount O-mi, I was regaled by the monks with an infusion of tea which is naturally sweet, tasting like coarse cougou with a plentiful addition of brown sugar. It is only grown on the slopes of the mountain and by the monks.....The other variety, preposter-

ous as the statement may appear, has a natural flavour of *milk*, or perhaps more exactly of butter. What is more interesting than this oddity is the fact that it is a wild tea, growing in its native elevated habitat without any aid from human cultivation. An unimpeachable instance of a wild tea-plant has never yet been adduced in China. The wild tea in question is found in the uninhabited wilderness west of Kia-tung and south of Yachow, at heights of 6000 feet and upwards, and was described to me as a leafy shrub 15 feet high, with a stem some four inches thick. Every part of the plant, except the root, is used for making the infusion. p. 201.

But we most stop and refer our readers again to the book itself. We part with this production of our author in the hope that we may soon have the pleasure of perusing other works from his facile pen.

A READER.

THE AUTOBIOGRAPHY OF AN OPIUM SMOKER.

By J. DUDGEON, M.D.

THE following is taken from the autobiography of a former opium smoker, for some years my Chinese pundit. It speaks for itself, and may be found interesting as giving a native view of the subject. The paper in Chinese is tersely written. The author has refrained from opium now for many years. He is a Roman Catholic and narrowly escaped being massacred at Tientsin in 1871. Since then he has resided at Peking, where he is engaged as a teacher of mandarin to foreigners. His calculation of the amount of money spent upon the vice in China is appalling. In any case it must be very large—incomparably larger than is usually estimated by foreigners:—

Opium is the *Ying tsu hua*, and formerly China had none. People began to know of this drug in the Yuén and Ming dynasties—they had heard of it but they had never seen it. The first real acquaintance with it began in the early years of the reign of the Emperor Tau Kwang of this present dynasty. Foreigners brought it and the Cantonese first took to it. In the 17th year of Tao Kwang (1837) a Censor Hwang Chioh-tse sent up a memorial stating that this substance injured the people. The result was an edict from the Emperor allowing six months to get cured of the vice. During this period many recovered, but others did not and so the Emperor added three months more. If after this extra period, the smokers fail to abandon the vice, the punishment will be death to them, decapitation to the sellers and strangulation to the buyers of the drug. At that time I smoked opium before the issue of the edict, and was consequently banished to *Chun tai* (place of soldiers, near Kalgan). I lost my office and emoluments; at home I had nothing wherewith to support father, mother and wife. Being myself a smoker, I know well the injury it inflicts, and thus I came to learn that large and small officials and merchants also partook of the drug. The injury it produced was this; (1) it injured the body, (2) squandered money, (3) delayed business, (4) resulted in the sale of wife and children. The poison and the damage are therefore not light or trifling.

In smoking I found the opium drying and heating; that it could cure diarrhoea and spermatorrhoea, and that after smoking for a long time, for many days became sleepless, and that my vivacity and virility were both destroyed. I found when women resorted to the habit that they became libidinous and smokers do not distinguish between male and female. All smoke together, not man and wife together, but different people's wives, and so immorality of an exceedingly grievous character resulted from the mixing up of the sexes in opium smoking. In Chihli, according to my calculation, there may be at present one million persons who smoke; the habit is not always the same—some large, others small, but all together on an average, each man uses eight candareens of silver. There is thus spent each day about 8 wan of taels (80,000 taels). China has eighteen provinces; at this rate there is spent 144 wan (1,440,000 taels) per day; 4320 wan (43,200,000 taels) per month and in one year of twelve months 5 wan wan 1840 wan taels (518,400,000). We spend all this money and the smokers lose their capacity for making money, so it comes that the country gets every day poorer; bad people numerous and the good suffer in conjunction with the bad. To turn the people to good habits, is to frighten the good so that they will not take to it; those who smoke must be made to feel ashamed. How is this to be done? The Emperor must issue an edict, to inform all the officials and people—the smokers must be placed all together whether in one street, or lane, or village, or town. In the country they must all dwell together in "opium" villages, quite irrespective of official rank and position. Beggars, playactors, all must be put into one place. The high officials will thus lose face and must consequently take measures to get rid of the vice. Those smokers who are willing to give up the habit, must render up their pipes and lamps and sign a pledge, and only then will they be allowed to mix with the good people. When they have repented and got cured they become good subjects. If there be any who cannot or will not give it up, they must just remain there till death. When one dies there will be one smoker less. By this plan, the good people will not take to the pipe and the smokers dying off my country will soon be rid of the vice. Great officers of government must be sent to foreign countries to arrange about the prohibition of foreign opium. Some people say that on account of this being a large business affair, the foreigners will not be willing to agree to this. All say that foreigners have purposely taken up this trade and prosecute it with all their might in order to injure the Chinese people and obtain their silver. In my opinion, this is not the reason. All say that foreign missionaries come to preach Christianity in order to injure us. We have never heard even of little countries being injured and destroyed, because religion was propagated in them. Truly the business is prosecuted because much money is made by it; and because there are people who eat so there are foreign merchants who bring it. If no body ate, the business would cease; the foreigners would cease to carry on a trade in which they did not make money. If great officials were sent abroad to negotiate, foreign countries would not refuse to arrange this matter.

Foreigners and Chinese are friends and not enemies. There is ample room for a mutual remunerative trade, why then do foreigners continue to engage in a trade that results in nothing but injury to us?

Smoking opium causes injury to the five viscera and six organs which communicate with the outside. The lungs are injured, for the hair breaks and falls off; the heart is injured, for the face gets black; the spleen is injured for the face becomes yellow and the lips dark; the kidneys are injured for man loses his strength; the liver is injured for people become angry and the face livid; the stomach is injured for the appetite is gone; the large intestines are damaged for there is constipation; the gall bladder is injured for the smoker cannot sleep and there is timidity. I know these faults for I have smoked for many years.

Besides it destroys Chinese native customs—men and women huddle together, respectable women become whores, one's heart gets destroyed, and people become thieves, liars, etc.

It destroys wealth—very wealthy people soon become poor.

It shortens life.

Description of the Smoker's Progress. At first he laughs—has a good house; rooms well furnished; a good wife; good eating and drinking; he lies smoking; whatever he desires he can secure. When all the money is spent, then he experiences misery; everything but the habit can be parted with and thus he steals and lies to get his appetite appeased. At first his apparatus is costly and beautiful, of silver and ivory; afterwards he is reduced to an earthen pipe and a broken dish. This misery is greater than the joy. The joy lasted a few days; the misery for long. The subjects of the Emperor become depraved; sons cannot exercise filial piety; husbands cannot look after their wives; fathers cannot govern and instruct their sons, and among his friends he loses caste and faith. Brethren on this account fight and separate households. The five relations (sovereign and subject, father and son, husband and wife, elder and younger brother—friends) are all destroyed. A man without the five relations what is he?

On beginning to partake of the drug, one feels comfortable; the smoke enters the air passages—thence to the lungs, afterwards to the heart, then throughout the whole body and the body feels pleasure. It is here where immorality comes in. It cures cough and indigestion and raises the vital spirits where these are absent. At the commencement everything is comfortable and improved. After a long time however it is unsuccessful in every one of these cases.

To cure this habit, do not hurry. Get the heart to separate and wean itself from the pipe and not think of it. A large habit can be overcome in one month, a small one, in half that time; the pipe and lamp must however be removed to a distance so that they cannot be seen. Get into a large roomy place and take exercise, read books, look at flowers, etc.; when hungry eat, when thirsty drink tea and eat anti-opium medicine and the cure is certain. People who wish to day to give it up, but on seeing the opium next day, suddenly take to it, these cannot be cured irrespective of good doctors or good medicine. These are the faults I have experienced and the plan of cure.

NOTES ON THE HISTORY OF SUCHOW.

BY REV. A. P. PARKER.

III.

PAGODAS.

THE origin and the proposed benefit of pagodas is involved in considerable obscurity, though of course it must be understood that so far as the Chinese are concerned, these structures being built by believers in Buddhism and being generally under the control of Buddhist priests, are of Buddhist origin. I have seen it stated by an English writer that "these towers originate in the Indian tradition that when Buddha died his body was divided into eight parts which were enclosed in so many urns to be deposited in towers of eight floors. The number of these floors is however variable. Some are round, some are square, some are hexagonal or octagonal, and they are built of wood, of brick, and sometimes partly of earthenware, [porcelain] like that most celebrated tower at Nanking the facing of which being of porcelain has procured for it the name of 'The Porcelain Tower,' so familiar to us all from our childhood. It is now in ruins..... Of these structures it should be premised that instead of indicating by their number any sort of deep religious feeling pervading the country, they are rather to be regarded as being the result of old customs, and as store houses for trumpery, Buddhist relics, &c." And, he might have added, as one of the agencies used to bring good luck to the country.

Some pagodas were originally built as stupas, or monuments, over the graves of noted Buddhist priests, as well as store houses for relics, as, for instance the Great Pagoda of Suchow. Some were built from motives of filial piety, like the "Auspicious Light Pagoda," which is situated just inside the south gate of this city, and which was built by Sun-kuen (孫權), the founder of the Wu dynasty, to requite his mother's favor. It was (and is still) believed that a pagoda helps a soul, for whom it is built, or even illuminated, out of purgatory (though how it does this, does not appear to be very clearly understood). Hence Sun-kuen's purpose was to help his mother out of purgatory by means of this pagoda.

Others are built (at least in recent times) to correct the *fung shui*, or luck of a region, as in the case of the black square pagoda, or Bell Tower, near the east gate of the city. But what a pagoda does to ward off evil, or what occult influence it exerts to induce good, the common people seem to know very little about. Every body is familiar with the expression "correct the *fung shui*" (正風水), but as to how this is done very confused notions seem to prevail. Some say that, according to the principles of geomancy, on the left of a person or place is

the Azure Dragon (青龍) and on the right is the White Tiger (白虎), and these two are in perpetual conflict. Therefore if the land or buildings are high on the left and low on the right, the luck of the place is good, and *vice versa*, hence the value of pagodas to give the advantage to the Azure Dragon. But it must be manifest that while a pagoda would bring good luck to the region on the left, it would be equally deleterious to the region on the right. But it must be confessed that there are depths of intricate nonsense in the science of geomancy that it is difficult to fathom.

Besides the superstitions connected with pagodas, there is also a feeling among some of the more intelligent of the Chinese that these high towers are an addition to the beauties of a landscape, and give a finer appearance to a city as seen from a distance, just as the high church steeples increase the beauty of, and give variety to, the appearance of a city in Christian lands.

Of the eight principal pagodas in Suchow and its immediate neighborhood, the largest and most famous, is the one situated near the north wall of the city, called Peh Sz T'ah—North Monastery Pagoda. This tower lifts its head above all the houses of the city, above the city wall and all the other pagodas in the neighborhood. It is the first building to be seen in the distance on approaching the city from any direction, and is said to be the largest pagoda in China. It is octagonal in shape and nine stories high. It is about 300 feet in circumference at the base and about 250 in height. It is built of brick, having a narrow verandah with banisters around each story. There is an outer and an inner wall, between which is the passage way leading to the top by means of 18 flights of stairs. Numerous Buddhist idols occupy niches in the wall in the different stories. The size is gradually reduced as the top story is approached. A splendid view of the city and surrounding country is to be had from the upper stories. The vast array of black tiled roofs, intermitted here and there by an open space, the flag-staffs of the official residences scattered throughout the city, the other pagodas in and out of the city looming up in the distance, the long suburbs stretching away from the city-gates, the vast level plain dotted with villages and hamlets extending away to the north and east intersected with many a winding canal, while to the west the mountains lift their summits ornamented here and there with a pagoda or a temple, and on the south and south-east the silvery lakes sparkle in the sheen of the noonday sun—altogether present a view at once beautiful and unique. It is not to be wondered at that many of the poets of the "Beautiful Sū" have been inspired to sing the natural and artistic beauties of the city and

its surroundings. Many of these poetic descriptions of the scenery in and around Suchow, are collected in one of the volumes of the History. Alas! "every prospect pleases, and only man is vile." The voluptuousness and wickedness of its inhabitants, seems to have been only increased in proportion to the beauty and richness of its surroundings. This pagoda as it now stands nine stories high was built in the reign of Shao Hing of the Sung, about A.D. 1160. Anciently there was a tope (塔堵波) or Buddhist monument eleven stories high built on the same site. This was partially destroyed by fire and rebuilt in 1080. Su-she (蘇軾) a celebrated statesman, poet and commentator, who flourished A.D. 1036-1101, at one time governor of Hangchow and Suchow, presented a bronze turtle to the temple of which the pagoda formed a part, to be preserved as a relic (舍利). In the reign of Shao Hing the pagoda was again burned and was rebuilt nine stories high under the superintendence of a travelling priest (行者) named Ta-yuen (大圓) who seems to have collected the money necessary for the purpose.

A Buddhist monastery was built on a part of the same lot by the famous Sun-kuen, A.D. 245, in memory of his mother. Hence it is called "Recompensing Favor Monastery" (報恩寺). A remarkable manifestation of Buddhist divinity is related to have occurred in connection with this monastery. It is said that some fishermen on the seashore, somewhere in the region beyond Sung Kiang at a place called Hu-tuh (滬濱), saw a "divine light" (神光) shining upon the surface of the water at night. On viewing this strange phenomenon by daylight, they found that it was produced by two stone images floating on the water, and they immediately concluded that these were the Water Gods (水神). They offered sacrificial worship and the images floated away. Not long after this some of the people of Wu (Suchow) hearing of this appearance, gathered a company of Buddhist priests and nuns, went to Hu-tuh, found the images, and brought and placed them in the above-named temple. Their light, it is said, shone brilliantly for seven successive days and nights! (Why it did not continue to shine for a longer period does not appear from the record). This event happened in the fourth year of Kien Hing of the Tsin, A.D. 317. Four years later, fishermen living at the same place, Hu-tuh, got a lapis lazuli alms bowl (帝青石鉢). At first they took it to be a common mortar or bowl and used it to prepare their food in, meat, &c. But on the very first attempt at such desecration (preparing animal food in it) the image of Buddha appeared on the outside, whereby they knew that it was an auspicious omen left there by the two stone images that had appeared four years before.

They therefore took it and dedicated it to Buddha in the temple in Suchow together with the stone images. Some time after the above-mentioned discoveries, certain Buddhist missionaries from a foreign country came to Suchow and said that the holy men of that country had recorded the fact that somewhere in the east were two stone images and a pagoda of Asoka, the great king who favored Buddhism, B.C. 319, and whoever could go and see them would thereby save himself from an incalculable amount of sin. It is believed that the two images found by the fishermen are the same as those referred to by the holy men of the foreign land. This pagoda has, like all the other ancient buildings in the city, suffered many vicissitudes during the more than one thousand years of its existence, but it still wears the crown as the largest and most famous pagoda in the land (猶爲郡中塔寺之冠). But while it is the crown of pagodas, it is also distinguished as the tail of the dragon. The dragon's head is said to be near the south gate, where two wells are his eyes, his body extends north along the "Protecting Dragon Street" (護龍街), and the great pagoda situated at the north end of this street is his tail. It is therefore very necessary to the prosperity of the city that the "Dragon's Tail" be always kept in good repair. This pagoda was recently illuminated for three nights in succession. Lanterns were hung closely around each story, and a company of seven or eight Buddhist priests were employed on each floor of the nine stories in saying mass. The expenses, which are said to have amounted to some two hundred dollars for the three days and nights, were borne by three of the well-to-do families of the city, who had the illumination made and the masses said, to secure the release of deceased members of their families from purgatory.

The oldest pagoda in the city is the one situated just inside the south gate. It consists of seven stories and is about 180 feet high. It was first built by Sun-kuen, the founder of the Wu, A.D. 248, as a place for the preservation of [Buddhist] reliques, and to recompense his mother's kindness (以報母恩), and was thirteen stories high. In the second year of Tien Fuh of the T'ang, when it was repaired, the pagoda gave forth light of many colors, and a brass tablet was bestowed upon it by the emperor, which was placed in the top of the pagoda. In the second year of Yuen Fung of the Sung, A.D. 1080, the Grain Commissioner was ordered by the emperor to order a certain Buddhist priest to preach the law (說法) in the temple connected with this pagoda. While this was being done, the pagoda again gave forth its many-colored light, a white turtle appeared in the pond in front of the preaching hall, a withered bamboo tree budded again, and the

drum of the law (法鼓) sounded of itself. From this time the name of the hall was called The Four Good Omen [Hall]. In the fourth year of Tsung Ning of the Sung, the temple was repaired at the emperor's expense and again gave forth its parti-colored light and the name was changed to "Heavenly Peace Myriad Years Precious Pagoda." In the reign of Sien Hwo, A.D. 1119, the pagoda was again repaired and changed to seven stories. It has been repeatedly repaired in the last 700 years. It is believed that this pagoda has a very great influence on the luck of the Fu T'ai's (Provincial Governor) official residence, from the front of which a full view of the pagoda is to be had. If it is allowed to fall into ruins, it is believed that some calamity is sure to overtake the governor or his family. Six or seven years ago the governor, who had just come into office and who had an old mother who might yield to any evil influence and give up the ghost at a very inconvenient season for his official prospects, set about repairing the pagoda as a means of prolonging the life of his mother. Several thousand dollars were raised by private subscriptions, and the work was commenced. But by the time the spire and roof of the top story were finished, it was found that there was not money enough to carry on the work, and so it had to be abandoned. Some say that the contractor failed, lost all his property in the undertaking. Sure enough, in a short time after work on the pagoda ceased, the governor's mother died, and he had to go to the expense of a costly funeral, vacate his official position for over two years, and lose all the gains of office for that length of time.

The History states that in 1624 a building called the "Seven Buddha Pavilion" was erected on the foundation of the Four Good Omen Hall. Just as the pillars of this building were being raised the eye of heaven gave forth light (天眼放光). On this account one of the high officials named the building "Heaven's Eye Pavilion" (天眼閣). In subsequent years the light was frequently seen. In the fourth year of K'ien Lung, A.D. 1740, the Provincial Governor of Kiangsu went to the temple connected with the pagoda to pray for rain. On obtaining answer to his prayers in the shape of refreshing showers on the thirsty earth, he gratefully gave the necessary means to have the temple and pagoda thoroughly repaired. The emperors K'ang Hi and K'ien Lung both visited the pagoda while on their southern progresses. The story is handed down that on the occasion of the visit of K'ien Lung, when the pagoda was illuminated with lanterns at night, the image of the pagoda was reflected in the waters of the Great Lake at a distance of ten miles, and the lake fishermen caught no fish that whole night!

A short distance outside of the north-west gate, on the Tiger Hill, is a pagoda that reminds one of the descriptions of the Leaning Tower of Pisa. It is several feet out of perpendicular. Whether it was originally built that way, or whether the foundation has settled to one side, is not stated. But it has stood in its present leaning position from time immemorial, and bids fair to so stand for generations to come. Like the two pagodas already mentioned, it is built of large thick brick, having an outer and an inner wall, between which runs the stairway and passage for ascent. Around the outside of each story is (or was) a narrow verandah. All the wood work of this pagoda except three flights of rickety stairs leading to the first three stories, has been destroyed and only the brick work remains. Three or four Buddhist priests live in the lower story which they use as an idol temple in lieu of a fine temple that stood near the pagoda many years ago. This pagoda was built in the reign of Jên Show of the Sui, A.D. 603. A legend, given in the History, states that when the relics which were sent by the emperor Jên Show, to be placed in the pagoda, arrived near their destination, the waters (in the canal, presumably,) gave forth a roaring sound for two days—in recognition, it would seem, of the holy character of the said relics, or it may be as a greeting to the imperial commissioner, a Buddhist priest, who escorted them thither. The same tradition relates that when the foundation for the pagoda was being dug, a small brick enclosure was found in which was a silver casket, and in the casket was a precious relic, which on being placed in a basin of water produced numerous gyratory motions which were regarded as of an auspicious character and therefore the relic was placed with the others in the pagoda. It would greatly assist our comprehension of this story to know the shape, size and general character of the aforesaid relic, but this information is not granted. The Buddhist temple near which the pagoda was built was first erected A.D. 328. It was one of the largest and most frequented of the Buddhist temples in and around the city. But many times has it been more or less injured or destroyed in various ways and as often repaired. Both of the emperors K'ang Hi and K'ien Lung honored it with their presence and the bestowal of imperial autographs and inscriptions. K'ien Lung's empress also visited it and made several gifts to it. The emperors Chêng T'ung and Wan Li of the Ming, both presented copies of the Buddhist scriptures to this temple, accompanied in each instance with an imperial decree stating the reason of the gift, and directing the manner of using it. In these edicts the emperors say, substantially, that having a heart in sympathy with heaven and earth, and a sincere disposition to care for the welfare of the people

they have had printed complete copies of the Buddhist scriptures, and caused them to be placed in all the more important temples and monasteries throughout the empire, including this one on the Hu K'iu Hill in the department of Suchow. Let all the priests, both old and young in connection with this temple, with clean hands and reverential demeanor place these holy books in the place assigned to them, and let them reverently read them morning and evening, and expound them to the people, and pray [to Buddha] that the empire may be kept in peace, and that blessings and prosperity may be enjoyed by the people, and that all within the four seas may return to the paths of virtue and goodness. Let no visitors or idlers privily borrow these books or treat them with disrespect, and let care be taken that none of them be lost. If any disobey these instructions he will be rigorously dealt with.

It may be judged from the above what a foothold Buddhism has gained in China. Although the professed followers of Confucius generally affect to despise the foolish mummeries of the sleek pated priests, yet many of them, even the emperors, patronize them, knowing of nothing better to do in order to conciliate the ghostly powers of the unseen world. It was a sad mistake that those imperial messengers of the first century made when they went westward to seek for the new religion which had been heard of in China, and stopping short of the Holy Land, brought back the superstitions of Buddhism instead of the saving truths of Christianity.

The hill on which this somewhat famous pagoda and temple are built was, before the civil war, a noted pleasure resort. And although its temples and pavilions, and teahouses, &c., were almost totally destroyed by the T'ai P'ings, it is again being built up, and will no doubt, in time, regain in a large measure its former position as a popular resort for idlers, pleasure seekers, &c.

Many interesting legends are connected with it. It holds the grave of Hoh Lü, king of Wu, and founder of the city of Suchow. When Hoh Lü died 600,000 men were employed to prepare his grave and attend his funeral. Three days after his burial a white tiger was seen crouching on his grave. A brass coffin containing three apartments (三重) and three thousand small swords of a peculiar make, and an immense amount of gold, silver, and precious stones, are said to have been buried in the king's grave. The name Tiger Hill (虎邱) is said to be derived from the appearance of the white tiger above-mentioned. When the first emperor of the Ts'in dynasty, Ts'in She Hwang Ti, returned from his visit to the seacoast and passed by Suchow, he attempted to open the grave of Hoh Lü and rob it of its treasures.

But on this attempt being made to desecrate the grave of the distinguished king of Wu, a white tiger (Hoh Lü's guardian, possibly) appeared and attacked the emperor. The latter tried to plunge his sword into the tiger, but the tiger escaped and hid himself in the hill.

There is a pool on the hill known as the Sword Pool, where She Hwang Ti is said to have whetted his sword—presumably on one of the rocks on the shore of the pool—hence the name. This pool is said to be about two hundred feet long and about twenty-five feet wide, and of unfathomable depth, and anciently contained a whirlpool. But no traces of a whirlpool are to be seen now, and the pool is only an insignificant basin fifty or sixty feet long by twenty or thirty feet wide, and supplied by a spring perhaps, or else by the gathered rain water from the hillsides.

There is a large flat rock near the Sword Pool on which it is said that a thousand men can sit at one time—though from its present size I should think they would be considerably crowded—and it is therefore called the "Thousand Men Rock" (千人石). Somewhere in the same neighborhood is the "Nodding Rock." It is related in the History that on one occasion when a noted Buddhist missionary was expounding the Law to the people in the temple there, so eloquently did he preach, that a stone in front of the temple nodded to the priest in recognition of the power of his oratory and perhaps of the force of his teaching!

The Twin Pagodas (雙塔) which are situated a short distance inside of the east wall of the city were built by Wang Wen-han in the reign of Yung Hi of the Sung, A.D. 985. They are seven stories high and are much smaller than either of the pagodas above described. They have been repaired at various times in the past thousand years—the last time in 1822. They stand side by side a few feet apart, and are supposed to exert a most excellent influence, on the Provincial Examination Hall situated near them on the west.

Not far from these Twin Pagodas and close to the east city wall is a five storied black square pagoda, or more properly a temple to the God of Literature (文星閣). This pagoda, or Bell Tower as it is generally called, was built in 1589 to correct the *fung shui* of this region. Certain geomancers found that the twin pagodas on the right of the Changcheu District College being higher than any building on the left, gave the advantage to the White Tiger over the Azure Dragon, in consequence of which the scholars of that district did not succeed very well in the examinations. It was resolved, therefore, to build a high temple or Bell Tower, to the god of literature, whereby it was hoped to correct this bad state of affairs. Accordingly a

number of the gentry of the district, led by Sū Hien K'ing raised several hundred dollars, and being assisted by a government subsidy were enabled to build the proposed tower. Their generosity was rewarded within a few years by seeing a large increase in the number of graduates from the district! This tower was repaired by P'ing Ting-k'ien in the 42nd year of K'ang Hi, 1774, at an expense of over "two thousand ounces"—about \$3000—of silver. A temple called Kwé Hiang Tien was built at the same time. The whole property is now under the control of the P'êng (彭) family, who contribute rice and cash to the amount of some \$2 a month to keep a man there to look after it. The third day of the second moon is the birthday of the god of literature, and on that day the temple and pagoda are thrown open and hundreds of people go there to worship and to enjoy a holiday. Sometimes on other days, a mother will lead her little boy to this temple to worship, preparatory to his entering school.

Perhaps I ought to modify a statement in a former article about the record of the population of the city. While there is no record in this History of the population of the city itself, there is a statement of the population of the three districts, which includes the city and a large area of country besides. This record is found in the volume that treats of the amount of taxes of various kinds, that have in various reigns been imposed on the nine districts included in the prefecture of Suchow.

THE POWER THAT CONVERTS.

BY REV. W. P. SPRAGUE.

I WISH to call the attention of those laboring for the salvation of men, to a subject, which, though familiar, will, I am sure, be profitable to all who will prayerfully study it in their Bibles.

We live in the "latter days," more truly than any who have preceded us. The "early rains" of Pentecost started the Church on its missionary career. Shall not the "latter rains" complete the harvest of the world? And when we see the refreshing showers of Divine grace "going on and increasing" over America and England, and occasionally breaking out in unlooked for places, as among the Telugus of India, shall we not hasten to "ask of the Lord rain in the time of the latter rain," and expect the Lord to give showers of rain, "to every one grass in the field?" Ezekiel in vision beheld waters issuing from the temple, going on and increasing, refreshing all they touched.

"Everything shall live whither the river cometh." Paul says to Christians, "Ye are the temple of God, and the Spirit of God dwelleth in you." Christ had said, "He that believeth on me, out of his belly shall flow rivers of living water." "This spake he of the Spirit." Hence, in this new dispensation, believers in Christ are the temple of God, the dwelling-place of the Holy Spirit, from whence shall flow forth rivers of refreshing to multitudes of thirsting souls.

But before Christ's death on the cross, the disciples could not receive that promised baptism of the Holy Spirit; because, as John says, (vii. 39) "Christ was not yet glorified." And Christ tells them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." But as Christ draws near the time of his offering up, he comforts his disciples with many promises of the Holy Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Almost his last words before his ascension were, "Ye shall be baptized with the Holy Spirit not many days hence." And as the heavens open to receive him they hear his last words, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

These promises are their hope, as they return to Jerusalem, and continue with one accord in prayer and supplication for ten days. Then was fully come the fit time for the first great baptism of the Holy Spirit. Christ's work of redemption is completed. The great High Priest has offered himself once for all. His resurrection announces to the world his acceptance with the Father. The Son has ascended the mercy seat, now become the throne of God and the Lamb. From that throne can now, and shall henceforth forever, flow the river of the water of life. No wonder that upper room, where the disciples were praying, was filled with a sound as of a rushing mighty wind, as that first great outpouring of the Holy Spirit burst upon those assembled pleaders. Then appeared the cloven tongues of fire, and all were filled with the Holy Spirit, and they spake with new tongues. Exclamations of praise and thanksgiving break forth from every lip. The last doubt has vanished Jesus is the Christ. He has redeemed his promise. He can fulfil every promise. Their hearts burn to tell others these wonderful words of life. Friend and stranger, all visitors at Jerusalem from distant lands, soon hear, each in his native tongue, the strange story of the cross and its meaning. Then happens what is still more wonderful, those hearers, some of them but just now ridiculing these despised Galileans, are now listening to

them with moistened eyes and believing hearts. They at length cry out, "Men and brethren, what must we do to be saved?" and soon join gladly the ranks of his followers. What means it that scoffs at a malefactor are so soon turned into praise to their risen Redeemer? What but that they too, listening to those full of the Spirit, have themselves received a baptism of that same Spirit, and are convicted and converted?

Thus the believer, in preaching the word, has become an instrument in God's hands for communicating the Holy Spirit to others. Is the Lord using us and our preaching of his word as a means of communicating the Holy Spirit to the hearts of our hearers? Are we honoring the Holy Spirit by expecting—praying—God to move by his Spirit on the hearts of those to whom we preach, for their conversion? Do our prayers prove our faith in God's word, that he is more ready to give the Holy Spirit to those who ask than earthly parents are to give good gifts to their children? Do we plead in the spirit of—"I will not let thee go except thou bless me?" Those believers who received the Pentecostal blessing continued in one accord in prayer and supplication, until they were filled with the Holy Spirit. Then thousands were converted in a day.

Here we are in China a few hundred scattered laborers, united in Christ, and united in the cause of fighting the common adversary in this his great stronghold. We all believe victory can be gained by, and *only* by, dependence on the work of the Holy Spirit upon the word of truth in the hearts of men. We all believe God will give that Holy Spirit in converting power *as surely* as we ask. Is not our duty, then, manifest to all, that we should *unitedly, faithfully, perseveringly*, plead for the Holy Spirit? Thus praying, can any one doubt that multitudes of souls would be soon converted in connection with our preaching?

EXCURSION IN THE WESTERN HILLS, PEKING.

BY J. DUDGEON, M.D.

ON September 25th, 1881, a party of six of us started on donkeys from the monastery of *Chang an sz* (長安寺). In the valley in which this Buddhist temple is situated lie numerous other monasteries, most of which are inhabited by Europeans during two or three months of the summer. The district is called *Sz p'ing t'ai* (四平台) "Four Even Terraces," and sometimes *Pa ta ch'u* (八大處) "Eight Great Places," both names, referring to the terraces and number of the temples. These Western hills are distant at this point about ten miles from the city in a N.W. direction. On the left hand side of our path

up the gulley, we pass in succession *Ling kwang sz* (靈光寺) which is adorned by a large thirteen-storied white pagoda, a conspicuous object in approaching the hills from the city; next in order comes *San shan an* (三山菴) "Tremont Temple;" behind this and slightly higher up is *Ta pei sz* (大悲寺) and still higher up stands *Lung wang t'ang* (龍王堂) "Pool of the Black Dragon;" higher still is situated *Hsiang chieh sz* (香界寺) "Fragrant Boundary Temple," a large Imperial monastery; and highest of all stands *Pau chu t'ung* (寶珠洞) about 900 feet above the first named temple. Behind the pagoda-temple is a prominent hill with bold projecting rocks called in Chinese *Hu teu shan* (虎頭山) "Tiger's Head Hill," but by foreigners Mount Bruce in honour of the first British Minister accredited to the court of Peking. Behind the uppermost temple, or the grotto of the precious pearl, the hill, higher than the tiger's head and rising over 1000 feet above the plain, is named after Mr. Burlingame the first resident United States' Minister. Besides these seven temples on the west side of the ravine there are several on the opposite side; the two most noted being *Pi mo yen* (避魔崖), a monastery romantically situated over a well-wooded and deep ravine with a magnificent cascade, where the "hill water" rushes down during a great storm of rain, and containing an overhanging rock, the cave under which is supposed to be the residence of the secret demon, and hence the name of the temple. In this cave are placed various images. On the opposite side of this ravine is a small shrine with the characters *hsiang chi li kan* (向這裡看), meaning Look here, in large characters. The religious exercises of the Buddhist faith are most regularly attended to here and the temple courts and buildings are kept scrupulously clean. The aged abbot, 91 years old, of this temple died recently. The rich Pekinese like to pay a visit to this temple in summer and its neighbour *Shi tze wo* (獅子窩) "The Lion's Den," situated at the top of the hill on the same side, lying in a naturally formed basin, whence its name. This temple is on a level with the "Grotto" and belongs to some retired eunuchs. Here are no Buddhist priests. The view from it is at once grand, commanding and extensive. Having reached the saddle of the hill, popularly called *pan teng kew* (板欖溝), as if to indicate a place of rest after the fatigues of the ascent, we were close to the upper part of the *Hsiang shan* (香山) the Imperial Hunting Park, and had right in front of us a still higher range of hills, at least three times the height of these now passed. Here we struck the stone road which runs over the hills affording communication between Bread Village and the valley of the Hwen river. We then began to descend and found the road rough and in many places carried away by the torrents which sweep down

here in great violence in the rainy season. About half way down we crossed the deep gulley, bridged over by a new structure erected by the eunuchs of the Lion's Den a few years ago, to assist pilgrims in their journey to *T'ien tai shan* (天台山). There is in this valley a lower intermediate range of hills, passing round the brow of which, at an old temple termed *Shuang chuen ss* (雙泉寺) "Double Fountain," we arrived at *T'ien tai shan* "Heavenly Terrace Hill," standing several hundred feet straight out of the gulley separating the intermediate range from the higher and more northerly range, which forms the western background of the view from the Peking plain. Here the visitor is amply repaid by a charming view of the richly cultivated valley through which flows the Hwen river just as it emerges from its mountain gorge. The beautifully terraced hillsides on the opposite bank of the river, planted with millet, not vineyards, remind one somewhat of Rhine scenery. The monastery of *T'ien tai shan* stands in a sequestered spot about 800 feet above the plain. In an almost perpendicular direction downwards is a small hamlet, *Tan ü*, which nestles cosily in the gulley at the bottom of the hill and whose roofs at the period of our visit are covered with large red dates so-called, really however jujubes—the *sisyphus vulgaris*—laid out to dry. Along the foot-path to the monastery bushes of these dates are plentiful and of large size. We may remark that there are three sorts of these dates in this neighbourhood, the largest or sweet variety, grows on considerable trees; the medium or large dates so-called and the small or sour on smaller trees or bushes. After passing an outer loop-holed wall enclosing some buildings, the temple suddenly comes into view and the peculiar situation, with the deep ravine beneath and the towering hills in front and around it on the east side give a charm of seclusion, retirement and peacefulness to this sacred spot. As we walk up to the temple, we pass a small shrine to the goddess of mercy who is seated on the invariable lotus with a cavern below into which a spring of water issues. This is called the *Shui lien t'ung* (水蓮洞) "lotus grotto." The temple of *T'ien tai shan* is not very large but well kept. It has been repeatedly repaired; on the last occasion by Prince Kung, in the 12th year of Tung Chi (1873) at a cost of over Tls. 6000. One of the rooms contains scrolls written by the Prince's eldest son at fifteen years of age. In the principal hall of the temple is a fleshly image of the Emperor Shun Chi, the first of this dynasty ruling on the throne of China. The priest and servants unite in declaring the image to be the real body of the above Emperor and in proof point to the natural hair and beard and to the nails on the hands and feet. The image is bronzed to preserve it, the height and general appearance are not in-

human. The posture is that of sitting, with a long, yellow satin mantel covering the entire person. We did not venture to scrutinize the image too closely and expose what is presumably a deception. The priest affirms solemnly his belief and the whole story is told with circumstantial truth. The people all round know of this circumstance and give it credence, and the statement is generally believed in by the Pekingese. The tomb of the Emperor at the Eastern Mausolea is said to be vacant. It is almost incredible that the reigning dynasty would permit this to continue. Still it may be that the dynasty approves of it and is desirous of having it believed that its ancestor had become a Buddha, that his shrine was celebrated for pilgrimages, and that blessings were there bestowed upon all who chose to ask. Another similar story is related of Hung Wu, the first Emperor of the Ming dynasty. He gave the throne to his grandson Chien Wu, who was conquered by his uncle Yung Lo, thence Prince of Yen, who deposed him, and thereafter he became a priest and died, according to tradition, at the Lion pagoda, outside the N.E. gate of Peking, where he is buried and where worship is paid to him. We give Shun Chi's story as it was told to us and leave the reader to exercise his own judgment. Beside the image are piles of caps and shoes presented by sick rich people in Peking, who have recovered from their maladies after pilgrimages to this shrine. Prince Kung's repairs were, doubtless, the result of a vow if recovery from sickness took place. This is quite a common way by which Buddhist monasteries are built and repaired. Adjoining the image is an earthen water vessel called *Show kang* (壽缸) in which the body of the Emperor seems to have been preserved until the temple was ready to receive him. This monastery is said to date from the Christian era and the fact is said to be recorded on a stone tablet erected on the hill behind the temple. It has been, like all other temples from time to time repaired, through the devotion of the priests who undergo much self-mortification in a variety of ways in collecting funds, or through the religious zeal of adherents of the faith or, as already said, through cures from disease effected through the interposition of the gods. In Shun Chi's time it would seem to have been entirely rebuilt. He is said to have reigned 18 years and then to have abdicated in favour of his son, K'ang Hi, in the 49th year of whose reign he is said to have died. This period was spent partly at *Wu tai shan*, the celebrated Buddhist mountain in northern Shansi and thence at *T'ien tai shan*, whether he had come to live a hermit's life and erect this temple. For years he is said to have prayed daily on the opposite hill, a part of the intermediate range; the stone slab upon which he kneeled having been found there and carried to the

monastery, where it is now most religiously preserved in a wooden case and placed beside the image. This stone contains shallow indentations of two feet and two closed fists, indicating the prostration of the hermit Emperor and the long continuance of his devotions, sufficient to wear such impressions into the stones. These marks are certainly curious and regular as if produced in the manner asserted. The Emperor while pursuing his devotions, rolled a wooden ball down the hill, which he afterwards carried up again, to be repeated in this manner *ad infinitum*, thus indicating much physical exertion, self-denial, and mortification of the flesh, and to such an extent and for such a length of time was the process carried on, that eventually the ball, it is said, rolled back of its own accord! This sacred object is now interred under the small pagoda in the burying ground of the temple on the brow of the hill. On each side of the Emperor's shrine is the following couplet cut in wood:—

Fah ti chwang yen tsao t'ien ti puh chieu
 法地裝嚴造天地不久
 Hwei teng lang chao ii jih yueh cheng kuang
 慧燈朗照與日月爭光

A couplet which indicates that this place is about as ancient as the creation of heaven and earth; and that its light, like that of the sun and moon, will never decay. This may refer either to the temple or the fleshy image or both. On the outside of this hall, which has an upper story and is richly painted, is suspended a large cash with the usual hole in it, and visitors are induced to strike it with cash or try to throw the cash through the hole, the money thus spent falling to the temple. Anyone who wished to shut himself out from the world and at the same time enjoy a beautiful prospect, would find *T'ien tai shan* a most secluded spot. The temple possesses rooms for visitors which could be readily rented for the season at a very cheap rate; one small room is most charmingly situated, overlooking the deep ravine and with a delightful prospect. Provisions would require to be obtained from *Man teu tsun*—the so-called Bread Village, on the Peking side of the hill a few miles distant. Its distance from the capital and the difficulty of procuring provisions conveniently are its chief drawbacks. The temple is not more than forty *li* from Peking crossing the range of hills at *Sz p'ing tai*, or fifty *li* passing round by *Mo shi kow*, through the excavated gorge in the low hills there—the route of traffic from the city to *San chia tien* and the gorges of the Hwen river.

After leaving the temple we descended the brow of the hill, by a gentle slope, crossed the gulley and entered a beautiful valley on the higher range. On the way thither we crossed some dry beds of water courses; met an old woman of 78 years of age, collecting dung for fuel

who remarked when interrogated as to her age, *wo sheu tsui sz puh liau* (受罪死不了). I am suffering punishment (in consequence of sin) and cannot die. At this spot the high hills are richly wooded almost to their summits and contain several remarkably large and finely laid out tombs which we were bent on visiting. The place is called *Lung mén sz* (龍門寺) and certainly no more delightful spot could be selected for a picnic and a ramble through the woods. There is a little village adjoining the tombs containing the families of those who take their turn every five days in duty at the tombs. These people are all pensioners on the Imperial bounty and are Manchoos. The tombs are on the whole in very fair order, the poor people were busy inside gathering pine cones for fuel, and later the grass is cut down and sold for fodder. These tombs contain many specimens of the white barked pine. The keeper, for the day, of the larger tomb—the one invariably visited—being engaged in harvesting operations, we were obliged to wait until he could be found or the key got. The time appearing somewhat long, we regaled ourselves with luscious clusters of grapes which the people brought to us, and being informed of an adjoining tomb which was more private, we repaired thither and consumed some sandwiches which had not been inconsiderately stowed away in a knapsack and which we were now in a position to relish. We partook of this repast on the steps of the neighbouring tomb—there are said to be five altogether. The keeper of this tomb coming up, we were kindly invited to inspect it, and were surprised to find it precisely similar to the one we had come to see, for this was not our first visit to this favoured locality. These tombs are built on the style of the Ming Dynasty Tombs thirty miles north of Peking, and among foreigners are therefore frequently called the Little Ming Tombs. The buildings are of considerable architectural beauty and will well repay a visit and inspection. The various tombs are all modelled on the same principle, a description of one therefore will suffice for all. There is, on entering, the usual triportal entrance, an avenue lined with white pines. There are pairs of lions, tigers, sheep, camels, horses and civil and military officials lining the avenue on each side. On entering there are stone columns—monoliths of considerable height—one on each side surmounted by a monkey. The pillars are not inappropriately called *tung t'ien chu* (通天柱) and the monkeys *wang t'ien hou* (望天吼). At the end of the avenue is the usual large hall—in bad repair. Wherever wood enters into the construction, decay sets in in the course of years, the roofs are covered with grass, and trees, in many cases, growing in the roofs; but where stone predominates, as at these tombs, the state of preservation is excellent. Behind the hall is an artificial

river, crossed by a bridge. The river or broad ditch is termed the *wu kung ho* (蜈蚣河) or Centipede river from the tortuous course it is made to pursue. At the two ends of this tortuous water reservoir are two beautiful marble dragons lying in recesses overlooking the stream. I am not sure that originally it was not intended that the water should issue from the mouths of these animals.

Proceeding further, we reach a stone door with beautifully carved dragons on each side. Beyond this are pavilions containing large marble tablets, borne as usual on the backs of tortoises; the chief tablet has been defaced of its inscription. The larger tomb, of which we are now speaking, was erected to a prince of the Ming dynasty, but a brother of K'ang Hi of the present dynasty appropriated it to himself; hence the defacement of the inscriptions of the original owner. No inscriptions whatever are found now on any of the tablets. After passing flight upon flight of steps we reach the limit of the cemetery. In front of the tumulus is a square wall facing the mound with two large dragons in the centre and dragons likewise at the four corners. At the side, after passing through a doorway, an inclined approach leads to the top of the mound, some twenty or thirty feet high, in the centre of which is the red-coloured tumulus proper or grave. After walking round this mound with its substantial retaining walls, we retraced our steps, visited one other of the tombs laid out on the same plan, remounted our donkeys and after an hour's ride reached *San chia tien*. Here we dismounted, at the further end of this thriving town, so much occupied with the Peking coal and fruit trade, crossed two arms of the Hwén Ho on rows of planks laid on wicker baskets filled with boulders laid in the bed of the river, and after a walk of about a mile on foot we reached the Imperial tile works. The river divides into two arms here, forming a large island, the further or western branch being the main stream; the eastern branch was almost dry, the bulk of its water being conducted in a lade past the town to powder works situated a few miles below the town, where the Seventh Prince or Emperor's father has lately started powder works and where some two hundred of the bannermen are employed each month from each of the eight Manchoo banners in succession. Considerable additions have been made to the works this year—as many as one hundred and twenty additional compartments—and now it is contemplated starting electric works in addition at the same place. It being the mid-autumn holiday, the tile works were not in operation, but we had the opportunity of inspecting the works where the beautiful glazed yellow, green and blue tiles for Imperial use are made. Some of these tiles or bricks are so large and reckoned so valuable that they

are carried to the city on men's backs, one being a sufficiently heavy burden for one man. Connected with the tile works is a large vine-yard also official, where some seventy vines are said to be planted, which however we did not visit. The temples and private houses in this neighbourhood are ornamented with these handsome tiles. All the variegated and fantastic but beautiful tiles used in the erection of Imperial buildings are made here.

Having thus reached the furthest limit of our proposed excursion for the day we began to retrace our steps, returning by the plain. On account of the holiday refreshments were difficult to obtain. To secure even grapes, the clusters had to be taken down from the shrine of the household penates to whom they had been offered. It was with the greatest difficulty we could procure a few cakes where ordinarily these things can be bought everywhere. Towards evening it began to rain quite heavily and the latter part of the journey was passed in the dark—the full moon having been quite obscured with the heavy storm of rain which now covered the entire heavens. After a change of raiment and dinner, nothing but the pleasant impressions of the day's excursion remained on our minds, and new preparations were set on foot for another excursion on the following day, some friends having come from the city to join our party.

On this occasion we determined to visit the celebrated bridge of *Lu kow* (蘆溝橋) on the Hwen river, about ten miles to the south of our monastery. [The name was derived from the flowering top of the reeds which once grew so plentifully along the banks of the river in the time of Mencius, the district on this account being termed *Lu kow*. It is one of the eight sights of Peking, new moon being said to be seen at this place, hence the expression *Lu kow siao yuh* (蘆溝小月). The other seven sights of the capital are the following *Chin t'ai hsi chao* (金台夕照) outside the *Chi hwa* gate (齊化門), by ascending the base of the *pei* which once had a pavilion over it, the sun may be seen in the west after it has set; the *Chi men yen shu* (薊門烟樹) outside the *Teh sheng* gate (德勝門), a yellow pavilion on the earth-wall of Kambalu—the Peking of the Yuen dynasty with those four characters upon it, indicating that at that time the trees were so numerous as to appear as a bank of smoke; *Chü yung t'ieh s'ui* in the (居庸疊翠) *Nan kow* pass leading to the great wall; the hills at certain times assuming a greenish hue; *Chung tao chun yin* (瓊島春陰) outside the *Nan hsi* gate (南西門), a Chinese city southern gate which is celebrated to the present day for the richness and variety of its flowers, the place is called *feng tai* (豐台), the prospect is called after the well of this locality which was so efficacious in rearing such beautiful flowers;

Tai yeh chieu feng (太液秋風) referring to the lake in the Imperial city which in the Chin or Yuen dynasty was so called, the prospect here being the beautiful effect of the ruffling water of the lake caused by the autumn wind; *U tung chui hung* (玉棟垂虹), the two *pai leus* or ornamental arches at the lake on each side being respectively termed *U tung* (玉棟) and *Chin an* (金鰲), and the marble bridge uniting the two being compared to a rainbow; *Hsi shan chi hsueh* (西山積雪), referring to the beauty of the snow lying on the Western Hills in the Spring.] This structure dates from the T'ang dynasty and is over 1000 years old. It is rather a handsome bridge, as bridges go in China. It has eleven arches and is on the line of traffic from the capital to the south and south-west. The stones are deeply worn. There is a small walled city on the north side called *Kung chi cheng* (肥城). There are several very good and large inns just at the bridge on the north side, in one of which we partook of a good Chinese meal, and which afforded shelter to us and our horses from a severe thunderstorm which broke over us in the early afternoon. In the middle of the court yard of our inn was a cellar for the preservation of meat in summer and vegetables in winter. The people are not allowed to store ice, the sound of the word for ice *ping* (氷) and soldier *ping* (兵) being identical. It might cause uneasiness at the capital to hear of tens of thousands of *ping*, soldiers (ice blocks) stowed away on the banks of the river. The people must resort to Peking for the purchase of the article if they choose to indulge in summer in cold acid conge. The ice could be easily obtained in the spring when the river breaks up, large masses $1\frac{1}{2}$ feet thick of the purest ice being dammed up against the bridge or thrown on the banks. Although the river is well termed "muddy," from the large quantity of silt brought down in the rainy season, in the winter the water is said to be quite pure. The great object of interest at the bridge is of course the parapet, which is covered with large and small lions. These lions, with most carnivorous looks, are so numerous as to defy calculation. Such at least is the Chinese saying. It is not however that they cannot really be counted, but that it is extremely difficult—one gets so confused and giddy in the enumeration, and hardly any two calculations agree. We were determined to put the question to the test and settle the problem if possible. Dividing our party into two lots, one to each side of the bridge, and with pencil and paper in hand, one member counting the lions, another checking the reckoning and a third noting the number, we attempted the hitherto impossible feat. After each party had finished its own side, the sides were changed and the same process repeated. The result arrived at as follows: The parapet is supported at the two ends by animals—

the south by two elephants, the north by two lions. At each end of the bridge are two *chung t'ien chu* (冲天柱) or stone pillars surmounted by a lion or lions. Leaving these out of our calculation, the figures for the parapet alone are on the east or down river side 235 lions great and small, 142 large ones heading each pillar, and on the opposite side 233 lions large and small, 141 of them being large lions on the head of each pillar. The figures comprise both male and female lions. It is only the latter however who have cubs hidden about them. There is invariably one under the left paw, this being the place from which the young lions are said to be suckled. Under the right paw is a globe, which some have supposed to represent the round world, the lion among animals being monarch of all he surveys. But this is opposed to the Chinese notion of the earth being flat; moreover the lion is not found in China and is therefore not likely to have had such a post of honour conferred upon him. Others think it a mere ball as a plaything for the cubs, which is perhaps more probable. The young lions on this bridge are perched in all possible positions, and unless carefully examined many of them would easily escape observation. It is this which renders the calculation nigh impossible. The figures here given may be relied upon.

On leaving the bridge we rode along the northern bank of the river which is here strongly embanked and faced with massive masonry, to the *Shih ching* hill (石井山), a noted hill at the mouth of the mountain gorge out of which flows the river. We mentioned this hill in our description last year of a visit paid to two celebrated temples. Here we partook of tea, enjoying the beautiful prospect all around. The view in all directions is exceedingly grand and extensive. The face of the hill fronting the river is quite perpendicular. The originally beautiful contour of the hill has been much destroyed by quarrying for grinding stones many years ago. These quarries are now wrought out and grass has covered the mounds of rubbish, thus hiding what would otherwise be extremely ugly. Quarries for these stones are now carried on near *Sz p'ing t'ai*, with considerable destruction to the natural beauty of the locality. In the river below, the ferry boat is busy plying to and fro; the current of the river is deep and rapid and a rope passing round a windlass is employed to guide the ferry boat across. Lower down planks and wicker work are lying ready for the construction of a winter bridge similar to the one at *San chia tien*. The current is too strong to permit of the existence of such a bridge here in summer. In the river was a little boat grinding wheat utilizing the current. Paddy was plentifully sown in the island formed in the middle of the river, which was everywhere abundantly irrigated

from the river, small ditches intersecting it in all directions. Lower down hundreds of camels, just down from their summer pasturage on the plains of Mongolia and waiting for the commencement of the Peking coal and lime carrying trade and the Russian tea trade from Tungchow to Kalgan were browsing about. On this hill is a well 230 feet deep, the deepest well we have ever seen—the hill itself is about 400 feet high and the well is about halfway down the side of the hill. It took a stone some 5 or 6 seconds to travel before we heard it strike the water. The hill seems to be called from this well, so the priest informed us. A new hall has been repaired in a lower court of the hill. Entrance to the various portions of the hill are called by gates bearing heavenly names from the four points of the compass. In this new hall we had the privilege of seeing a number of brand new gods and goddesses, among the latter being a small-footed Chinese woman enjoying a tobacco-pipe, the first image of this nature we had seen in China. In the evening we returned to our own monastery, being greatly pleased with our day's excursion.

CONFERENCES.

CHURCH MISSIONARY SOCIETY, FUKIEN MISSION.

THE Annual Conference of the above Mission has just been held in the American Methodist Episcopal Church, Foochow, which the members of that mission kindly lent to them for the occasion. In addition to this the C.M.S. is indebted to two rich Chinese gentlemen for the use of a large hong which was placed at their disposal for the accommodation of those attending the Conference from different parts of the Province.

There has been every thing to encourage the missionaries in their work, for although the number attending was not quite as great as last year, owing probably to field work and sickness, yet the interest and enthusiasm were in no way diminished but rather increased.

The following is a rapid sketch of the subjects and work brought before the Conference:—On Saturday, December 9th, the Conference was opened by a Devotional Meeting in which many spoke of a few interesting events in their work during the past year.

On Sunday morning, the Rev. J. R. Wolfe preached to a good congregation from the words of 1 John i. 4, after which about 150 stayed to the Holy Communion. In the evening, the Rev. Ting Seng Ki preached from Luke xxiv. 47-48.

On Monday, both in the morning and afternoon, the catechists were examined by the missionaries in the Book of Exodus and the Gospel of St. Luke. In the evening, the Rev. Wong Kiu Taik opened the subject "Thy Kingdom Come." Mat. vi. 10.

On Tuesday, the morning and afternoon were again occupied by examination. In the evening "The Power of Faith," Mat. xxi. 21, was introduced by Ting Chung Seng one of the catechists.

On Wednesday morning, the Rev. Ting Seng Ki opened a most interesting discussion on the subject of "Foot Binding" and it was well taken up by those present. The custom, with but one dissenting voice, was unanimously condemned. In the evening, the Rev. Ngor Kaik Ki brought forward the subject of Sanctification. 2 Cor. vii. 1.

On Thursday morning, the Rev. Ngor Kaik Ki introduced the subject of "Persecution and matters of law." And it was decided that the Catechists and Christians should do their best to manage these matters themselves and not to call upon the missionaries to interfere until the last moment. *Nem. Con.* In the afternoon the subject on schools was brought before the Conference by Wong Seng Tau, one of the catechists. This meeting was enlivened by the presence of the Rev. Dr. and Mrs. Baldwin, of the American Board Mission, who have spent so many years in Foochow and who have done no little work with their pens for the native Church in this Province. In the evening a catechist, Ling Seng Mi, opened the subject of "The Sympathy of Christ with His people." Heb. iv. 15.

On Friday morning, Woman's Work was discussed, but as the natives are rather reticent on this subject the speaking was left chiefly to the missionaries. Bible women were felt to be of great importance. In the afternoon, the Rev. Wong Kiu Taik, a native doctor, brought forward the subject on 'Medical Work,' and the Rev. Sia, of Lo Nguong, spoke of the good Dr. Taylor, the C.M.S. Medical Missionary, had been the means of doing in his district. In the evening the subject was "Mercy." Mat. v. 7.

On Saturday morning, Subscribing Money was discussed, and the money collected by the Native Church for support of clergy and catechists during this year was compared with that of last year, and was found to be greater by nearly \$200. In the evening there was a general prayer meeting, the tone of which was quite equal to any similar meeting in a Christian country.

At the close of this meeting the Rev. Sia Seu Ong, of Lo Nguong, told the Conference that his church was too small for the numbers attending, and that he was desirous of obtaining a large house which he might convert into a Mission Compound; for this he wanted

\$2000 and asked his brethren to help him. A Chinese gentleman stood up and very liberally said he would give \$500 and before the room was emptied the Rev. Mr. Sia had promises for more than \$1100; we trust the rest will soon be made up.

On Sunday morning, the Rev. W. Banister, who has just completed his second year here, preached an admirable sermon from the words of Titus ii. 7, after which 190 stayed to the Sacrament of the Lord's Supper. In the evening the Rev. Sia Seu Ong preached from John xiv. 16. Then Mr. Wolfe said a few words exhorting the catechists and all present to unity and love, and after singing the grand old doxology "Praise God from whom all goodness flows," the Conference was brought to a close.

One feature deserving notice is worthy of a few words, and that is the lively and loving interest shown in all the meetings by the members of the other two Societies at work in this place. This is a proof of the love the various missionaries have to each other and to their risen Lord, the Head of the Church. May it be the earnest desire of all who are working in this Province to strengthen each others hands in the Lord.

When we consider what those who attended the Conference were a few years ago and compare them with their happy faces while at the Conference, we feel obliged to call on our souls to bless the Lord, and to say, "See what the Lord has done! Truly the Lord hath been mindful of us and He will bless us."

AMERICAN EPISCOPAL METHODIST CHURCH CONFERENCE, FOOCHOW.

THE Conference of the Methodist Church at Foochow commenced on October 24th, and lasted one week. The meeting was a very successful one. Progress was reported in nearly all departments of Church work. There has been a small increase in the membership during the past year and also some advance in the contributions made to the support of the preachers and the various benevolent objects as well as to the erection of houses of worship. During the Conference the following religious services, sermons and anniversary exercises added greatly to the interest of the occasion:—

On Tuesday evening, October 24th, 1882, the Conference sermon was preached by Rev. N. J. Plumb, from Heb. xi. 30. Subject: "The Faith that Conquers."

On Wednesday afternoon the subject of how to make our Sabbath-schools more effective and their establishment more general, was discussed. Excellent addresses were made by the leader Ting Ka Sing and others. The statements made in regard to the increasing

interest in the Sabbath-school work in most of the districts were very encouraging. In the evening Rev. Ping Ting Hie preached a very earnest sermon from Luke ix. 62. The discourse was full of practical points and made a deep impression upon the audience.

On Thursday, October 26th, in the afternoon the Educational Anniversary was held, under the charge of Rev. F. Ohlinger. The subject of education has been receiving special attention recently and the question of what kind of instruction our people most need is a subject of deep interest to all. Representatives were present from the other missions and a number of interesting addresses were made both by natives and foreigners. At seven o'clock p.m. Rev. Sia Sek Ong preached a very interesting and instructive sermon from Matthew vi. 23.

On Friday, October 27th, at 2.30. p.m. the subject of the office and work of the ministry was discussed in a very interesting manner; Sia Lieng Li in charge. The call to the ministry and the great importance and responsibility was clearly recognized by the various speakers. The Missionary sermon was preached in the evening by Ngu Ing Siong from Mark xvi. 15.

On Saturday, October 28th, during the Conference business, at 10 o'clock, the reception of Fraternal Delegates from other missions, and reading letters of greeting from various missions and individuals, proved a very interesting occasion. Rev. Hü Yong Mi preached a most remarkable discourse from Luke x. 27.

On Sabbath morning a large congregation assembled at 9 o'clock to take part in the Love Feast. The hour was well filled with brief but interesting remarks, indicating a deep religious experience in the hearts of our people. Rev. G. B. Smyth and J. L. Taylor M.D., new missionaries, who arrived the previous day, were introduced and made a few remarks, which were interpreted to the audience. At 10.20 a.m. Rev. Yek Ing Kwang preached from Matthew v. 48. The Communion Service was very largely attended at 2 o'clock p.m. and participated in by a great number of Christian people. In the evening the importance and purpose of the Christian Sabbath was set forth in a sermon by Rev. N. Sites from Isa. lviii. 14, 15.

On Monday evening at 7 o'clock, Rev. Hü Sing Mi, preached a sermon of most wonderful clearness and beauty from Acts iv. 3.

M. E. MISSION (SOUTH), SHANGHAI.

THE Annual Meeting of this Mission was held in Shanghai, December, 13-16, 1882, Rev. Y. J. Allen, D.D., Superintendent. There were present ten foreign and two native ordained ministers. The mission now numbers in Kiangsu Province ten male and seven female mission-

aries, twelve native male assistants, three girls' boarding-schools with an aggregate of 82 pupils, and a large number of day-schools with an aggregate of — pupils. There are stations at Shanghai, Nan-ziang and Suchow, with out-stations at some ten other places. Drs. W. R. Lambuth and W. H. Park, who have recently arrived, have begun a dispensary work in Suchow, preparatory to the opening of a Hospital next Spring; they have already begun to receive a number of patients. In Suchow the Mission has now three foreign residences, a commodious church, a boys' day-school building, a girls' boarding-school building and a dispensary, besides a number of rented chapels. The boys' school is in the hands of Rev. A. P. Parker. He has eight theological students, and the school is doing well. The total value of mission property in and near Suchow is about \$18,000. The Hospital to be erected next Spring, and the residence for medical missionaries, will raise the amount to about \$25,000.

At Nan-ziang, a handsome chapel, seating about 250 persons, is just completed. There are two large and convenient residences and a large day-school building here besides a girls' boarding-school with a capacity for boarders, under the care of Miss Rankin. There are at present 45 boarders in the girls' school.

The Anglo-Chinese schools at Shanghai, in spite of being a new work, have done well. The pupils have learned rapidly in many cases, and a most pleasant relation exists between them and the foreign teachers. Divine worship is held twice daily, once in Chinese and once in English, besides which there are regular Christian lessons in the books used in all English primary classes. There can be no doubt that a sound religious impression is made upon some, and this will be more and more the case, we hope and believe.

The Mission has been strongly reinforced this Autumn by the arrival of Rev. W. R. Lambuth, M.D., and W. H. Park, M.D. Rev. D. L. Anderson and O. G. Mingledorff, and Miss Anna Muse. Rev. Mr. Anderson is stationed at Nan-ziang, and Rev. Mr. Mingledorff and Miss Muse are in the Anglo-Chinese schools in Shanghai.

The outlook for the Mission is most hopeful. The missionaries are all in good health and the work progresses steadily and constantly. The Annual Meeting was a rich spiritual feast. The Holy Ghost seemed constantly present, and the preaching was full of unction. The home authorities have authorized an Annual Conference organization, and this will probably be effected during 1883.

Correspondence.

The Gospel Message.

MR. EDITOR:—

In a former letter I quoted passages of the Word of God which warrant missionaries to preach the Gospel of salvation to all nations, with the assurance that "Whosoever calls upon the name of the Lord shall be saved." I now wish to present some passages which set forth the responsibilities of those who hear these glad tidings and the necessity and importance of accepting them. It was not to be supposed that a redemption which had been purchased by the death of God's own beloved son could be lightly esteemed with impunity by those to whom it was offered for their acceptance. Hence we find our blessed Lord when he gave the commission to his disciples to go and preach this blessed Gospel in all the world append a declaration showing the responsibility of all who should hear it. The commission to his disciples as recorded by St. Mark read thus: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These words of our blessed Saviour make it clear beyond all doubt by those who acknowledge the divine mission of Christ, that the Gospel was to be preached to all men and that their eternal destiny was to be determined by the reception which they give to the provision of divine grace. This provision of mercy implies that all men were by nature and by conduct sinners against God and so exposed to the just punishment of their sins. And that Christ having made full atonements for their sins by dying in their room and stead thus commissioned his disciples to tell all men of this wondrous plan of salvation and to seek to persuade all men to accept of the offers of mercy made to them through a crucified Saviour. He also commands his disciples to make known to all those who hear the offer the responsibility that is connected with this offer of pardon and salvation. "He that believeth and is baptized shall be saved." The Gospel is an offer of pardon and salvation to sinners, who by reason of their sins are under the wrath and curse of God. It is an axiom in a moral government that sin *deserves* punishment. A holy and righteous God as a moral governor most punish sin. When he, in the Gospel of his Son, offers pardon to sinners for their sins, it is not a mere act of kindness or good will. Such an action would violate the principles of justice. But

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this offer of pardon in the Gospel is in view of the complete satisfaction which has been made to the law and justice of God by the Lord Jesus as the redeemer of sinners. When therefore the infinitely great and righteous God condescends to approach sinners with the offers of pardon and reconciliation it is not to be supposed that it is a matter of indifference to him as to how this message would be received by them. The words of our Saviour makes this point very plain. The sins of those who in penitence and love accept of the offer so freely made to them are forgiven, they are restored to the favor of God and become heirs of eternal life—all of which blessings are then comprehended in the one word “they shall be *saved*.” This is the obvious and desired result of the making known of the message. But as any merciful provision without an accompanying penalty for the rejection of the grace would be mere advice—the Saviour has assured all to whom the message comes that there is a terrible consequence connected with the neglect of the offers as well as its rejection. Hence the clause is added “He that believeth not shall be damned.” St. Paul in the Epistle to the Hebrews expresses the same idea when he asks, with all the intensity of absolute certainty, “How shall we escape if we neglect so great salvation.” Heb. ii. 3.

The commission of our Lord then shuts up every true and faithful ambassador for Christ, in preaching his Gospel, to do it under the conviction that his hearers are in a state of condemnation already—that he comes to them from the Lord of life with offers of pardon and salvation to all those who accept of them and that the rejection of this merciful offer will involve those who reject them in a yet deeper condemnation. It presents therefore the terrible truth that there is no other way of salvation to sinners of the human family but through Jesus Christ, who is the only mediator between God and men. The teachings of the Apostles, as we find them recorded in the Acts and the Epistles, show that this is the way in which they understood the commission which they received from their divine master. The Apostle Peter after he was filled with the Holy Ghost says, “This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.” Acts. iv. 11–12. These words of the Apostle do not admit of any doubt as to his meaning. Whatever might be the opinion of men in regard to Jesus Christ, he declares that he is appointed of God, the Supreme Ruler over all, to be the Redeemer of mankind; and that there is no other being through whom, or by whom, sinful men can be saved—“for there is no other name under heaven given among men

whereby we must be saved." It would be difficult to find language which could express this idea more positively than these words do.

It is a very self-evident truth that if sinners of the human race could have been saved in any other way than by the death and sufferings of our Lord Jesus Christ God would not have given his beloved Son to die the painful and ignominious death of the cross to purchase our redemption. Previous to the death of our Lord men were saved by faith in a Saviour who was promised to come into the world "to be bruised for our iniquities." They, in accordance with the form of worship given to our first parents immediately after they had sinned, offered the appointed sacrifice of a lamb, as expressing their faith in an atoning Saviour. These teachings of our Lord then preclude the idea that sinners can be saved in any other way than that which he has appointed. And indulgence of speculation on such a deep mystery is seeking to be wise above what is written. And it would be a wide departure from the words of his commission for any minister of Christ to state to his fellow men, that some men have been saved in any other way than that which God has appointed. He would be assuming the power which belongs to God only and he would cease to be a faithful ambassador for Christ. Let every one be faithful to his high commission and declare the whole counsel of God. Let the trumpet give no uncertain sound lest men be beguiled into a false security. "If when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ez. xxxiii. 3, 4, 6.

A STUDENT.

Iteneration.

MR. EDITOR:—

In a mission field where the laborers are so few as compared with the people, as is the case in China, it is obvious that itinerating becomes a most necessary and important plan of evangelistic labor. This effort to make up in some measure for the fewness of the laborers, consists in the missionary travelling about from place to place preaching the Gospel wherever he can secure audiences, instead of residing in one place and preaching to the people in that place or vicinity. Experience both in this and other lands proves that very precious

fruits may be gathered from the seed sown during the itinerations made for this purpose. In proportion to the importance of the work and its necessity, it is desirable that it should be so performed as to effect the best results. No one who is acquainted with the darkness in regard to spiritual things that enshrouds the heathen mind, and the strength of their attachment to idolatry, expects much from the occasional presentation of divine truth to heathen auditors. In the great majority of cases it requires repeated hearings of the truths of Christianity before a heathen learns to apprehend the *new ideas* which the familiar words of his own language are intended to convey to his mind. The Christian ideas of sin, of salvation, of happiness, of misery, of the future life, of God and worship, are all so different from those connected with these words in the heathen mind that the hearers need to be *educated* in the new ideas before they in any measure apprehend them. And until they come to understand these new ideas, they will not affect their hearts. For Christianity affects the heart by the enlightening of the mind. As the heathen have no just conception of the holiness and majesty of God they have no adequate conception of the nature of sin. Indeed, the hearers must get the idea of the true God, the creator and preserver of all things, before they can get the first idea of their obligation to fear and worship him; for hitherto they have believed in and served those which, though called gods, are not gods. They must then be convinced that these gods which they have worshipped are vanity, and that there is a Being who possesses all the power and attributes which they have hitherto ascribed to their idols. They must come to know the Being "in whom they live and move and have their being," and then will they begin to understand their relation to him and their obligation to serve him. I do not mean to imply that the missionary must first begin to explain the existence and nature of God before he can tell them of a Saviour's love, and the provision which has been made for man's salvation. But the heathen must come to know that there is a God, different and separate from any of those so-called gods which they have heretofore feared and served. And they must also come to know that there are no gods. For until he knows the true God and some of his attributes and works he cannot believe in him. We hold that in no other way can the character and perfections of God be so well made known to the heathen as in telling him "the old, old story" of the love of God in giving his son to die for sinners. We dwell on this point to impress upon the minds of all, that the immediate conversion of the heathen cannot reasonably be expected from a casual presentation of divine truth to them during a transient itineration from place to place, and from

province to province. In nominal Christian lands, where the great body of the people have some knowledge of God and of man's relation to him as their creator and judge, and the evil nature and consequences of sins, the most blessed results follow in many cases from the casual preaching of the Gospel by transient preachers to irreligious crowds; and such results follow the distribution of the sacred Scriptures and religious tracts among such people even when they may be openly wicked. The reason is that they have a knowledge of God and their exposure to his just displeasure and so can at once appreciate and accept the offers of pardon and salvation. But there cannot be such immediate results from casual preaching among the heathen because they have not the knowledge which would enable them at once to accept of a Saviour, "for how can they believe in him of whom they have not heard."

We have made these very self-evident statements because there appears to be a wide spread forgetfulness of them. Many of those who are interested in missions at home and contribute for their support appear to expect and to hope for great results from a single itineration of some missionaries through a wide extent of country. Whilst in fact to those who have experience of work in heathen lands, even under the most favorable circumstances, little else beside helping the people to be used to the presence of a foreigner in their midst can reasonably be expected from such itinerations. I have purposely written "under the most favorable circumstances," by which we mean when the itinerant speaks the language so as to be understood, and when there is such order and quiet in the audience as to enable them to hear him distinctly. There is such a difference in the manner of speaking in different places not very widely separated, that, however well a person may speak the general language, it is not to be expected that the same person would be much understood at the different villages, towns and cities that he passes through on an extended tour through different provinces. It by no means follows that because such an itinerant can be understood in the ordinary business transactions of purchasing supplies, calling and directing porters and boats that he can also be understood when he discourses to a crowd on the doctrines of salvation. Neither does it follow that he is understood even though the people may listen for a while and some of them may say they understand it.

This expectation of immediate results from transient preaching to the heathen and from the distribution of the sacred Scriptures and religious tracts, is not only awakened in the minds of many people from what occurs as the result of such Christian efforts among the

irreligious in nominally Christian lands, but also from such results having occurred in the days of the Apostles. It is present in the minds of all Christian people that 3000 Jews were converted on the day of Pentecost, that whenever St. Paul preached there were immediate conversions among those who heard him, that the eunuch to whom Philip explained the passage he was reading in the Prophet Isaiah immediately believed and was baptized. But the character and condition of all these persons were widely different from that of the heathen. All those in Jerusalem and those to whom Paul preached and the eunuch knew the true God, they were acquainted with the Old Testament and expected the Messiah. When therefore the preaching of the Apostles accompanied by the Holy Spirit made it clear to them that Jesus of Nazareth was the long *expected* Messiah they were glad *at once* to accept of him. But the heathen are situated very differently. They have never heard of a Saviour to come, nor of the gracious God who sent him into the world "to seek and save the lost." Hence the missionaries who preach to the heathen have to preach to very different audiences from those to which the Apostles preached when they preached to the Jews whether in Jerusalem or in the countries to which they were scattered abroad. It is only "by line upon line, and precept upon precept, here a little and there a little," and by frequent reiterations of the most simple truths that he can hope for the rays of divine truth to enter their darkened minds. The state of their minds are very much like that of a neglected field which is all overgrown with weeds and noxious plants. Seeds sown on such a field would only perish under the shade of such a growth. It is necessary that such noxious plants that occupy all the soil and absorb all its richness must be extirpated before a *crop* of grain can be expected. So it is with the human heart, it is all overgrown with baneful superstitions and idolatries, so that the words of the Gospel find no earth to receive it and cause it to germinate. These superstitions and false beliefs must be removed before the good seed of the kingdom can find a lodgment. This can only be done by patient and repeated instruction in the way of salvation. In thus presenting the general and common way, it must not be supposed that I deny that there may be a preparation in some hearts to receive the Gospel. I have no doubt there are some hearts so prepared, just as in an overgrown field some chance spot might be found in which a chance seed might find a place to take root. But a farmer would waste his labor and his seed who would sow seed on such a field in hopes of chance seed finding a bare spot in which they could take root.

These considerations lead us to the conclusion that itineration to

be successful in producing the desired results should be confined to a comparatively limited district of country and very frequently visited, and the great truths of the Gospel frequently repeated in the hearing of the people thus visited. It is quite true that a less number of people may come to hear, and fewer books be purchased than on previous visits. This will be the result of the novelty passing away. But these few who continue to come are the very persons who are being, by this repeated instruction, to receive the Gospel in the love of prepared it. The parable of our blessed Lord of the Sower who went forth to sow, is a correct portrayal of the result of sowing the seed. Those who receive it in good and honest hearts generally come to our observation after we have had an experience of all the other kinds of hearers. This result is a great trial of the faith and patience of the Sower. Those who send forth the Sowers and support them by their contributions and their prayers must also bear in mind the laws which govern the kingdom of grace as well as those of the kingdom of nations and not expect fruits prematurely. It is only after the patient and painstaking labor of the husbandman in breaking up the ground, in putting away the noxious plants and sowing the good seed that he gathers the golden harvest. So in the kingdom of grace, it is only with the careful and repeated instruction in divine truth that we may expect the fruits of righteousness in the hearts of the heathen. While some of us are permitted to plant and others to water, may we all be guided to such methods as will, by the converting power of the Holy Spirit result in much increase to the Church of the Living God.

EVANGELIST.

Religious Festivals.

MR. EDITOR:—

I wish to bring to the consideration of the missionaries in China this question, viz: Is it expedient and practicable to introduce among Christian converts in China the observance of religious festivals which shall take the place among them if those observed by this heathen people? The object of introducing religious festivals among converts would be thereby to help them to resist the inducements to engage in the ceremonies of the heathen festivals. There are some five festivals which are very *generally* observed; and all of these have idolatrous ceremonies. They are 1st. Those of the New Year; 2nd. The worship of the graves; 3rd. The feast of the 5th day of the 5th moon; 4th. The worship of the moon in the 8th moon; 5th. The feast of the Winter Solstice. Beside there are other special days of idolatrous worship and feasting, as, the 1st and 15th of each moon, the birthday of

many of their principal gods, the burning of clothes for the dead in the 7th month, the offerings to the Fire-god in the autumn months. Festivals during which worship has been mingled with specular shows of various kinds, the gathering into assemblies and the reunion of families and friends for feasting, have existed from the earliest times and among all nations. It is a matter of universal observation how strong a hold these festivals have had upon the feelings of all people and how great is the influence they exert upon the character and morals of mankind. It is not possible to do away with the observance of festivals among any people. The fact that the observance of the feasts among the Jews was appointed by God sanctions the observance of seasons of worship and thanksgiving among the people of God. They may be used to promote godly edification and profiting. One great consideration in arranging for converts among this heathen people is to prevent them from participating in heathen festivals. Can any more effective method be devised them by substituting Christian festivals to take the place of the heathen feasts? The New Year may very properly be observed by Christian converts as a time of Christian worship and fellowship and mutual congratulations. Christmas may be easily improved as a time for the giving of thanks for the gift of the Saviour and the blessings of the Gospel in place of the heathen festival at the Winter Solstice. The harvest moon may become the time fixed for thanksgiving for the fruits of the earth, and for partaking with the family and friends of the good things of this life, and thus divert them from participating in the festival of worshipping the moon in the 8th month. But it appears more difficult to suggest anything to take the place of the other two. As the worship of the graves recalls the memory of the dead. There might be some religious observances setting forth the great doctrine of the resurrection of the dead and eternal life. And as the feast of dragon boats on the 5th of the 5th moon is professedly to commemorate a loyal statesman. Some observances that would be designed to set before the minds of the people the principles of good government and the duties of good subjects might be arranged which would in time develope the feeling of patriotism and thus secure in time the improvement of the condition of the people and of the character of the government. These desultory thoughts are thus presented in the hope of drawing forth the expression of the views of the missionaries on this important subject, and the presentation of some suggestions on the subject that would meet with general concurrence.

A MISSIONARY.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

AT Foochow, on September 4th, the wife of Rev. R. W. STEWART, Church Mission, of a daughter—Mildred Eleanor.

AT Peking, on October 21st, 1882, the wife of Rev. W. S. AMENT, A.B.C.F.M. Mission, of a son.

AT Pao-ting fu, on October 24th, 1882, the wife of A. P. PECK, M.D., A.B.C.F.M. Mission, of a son.

AT Kiu-chow fu, (Chekiang), on November 11th, 1882, the wife of HORACE ANDREWS RANDLE, China Inland Mission, of a daughter—Hilda Reid.

MARRIAGES.

AT Hongkong, on November 9th, Rev. H. ZIEGLER, Basel Mission, Chong-lok, to Miss VALERIE NIDECKER, of Basel, Switzerland.

AT the British Legation, Peking, on November 1—, 1882, Mr. S. B. DRAKE, China Inland Mission, to Miss SOWERBY, Baptist Mission, Tai-yuen fu.

AT Trinity Cathedral, Shanghai, on December 2nd, 1882, by the Rev. W. GROVES, ARTHUR EPHRAIM EASON to MINNIE SOUTHLAND, both of the China Inland Mission.

AT the British Consulate, Chefoo, on December 21st, 1882, Mr. A. G. PARROTT to Miss ANNIE M. HAYWARD, both of the Inland Mission.

DEATHS.

AT Hongkong, on October 29th, 1882, BERTHA, the beloved wife of Rev. W. Louis, Rhenish Mission.

AT Nganking, on October 30th, 1882, W. M. MACGREGOR, China Inland Mission.

AT Shanghai, on November 2nd, 1882, REGINALD JAMES, son of Andrew and Mrs. Whiller, China Inland Mission.

AT the residence of Mr. De Witt C. Jencks, No. 80, Hill, Kobe, at 10.30 a.m., November 22nd, 1882, of quick consumption, LIZZIE B., wife of Rev. Will H. Shaw, A.B.C.F.M. Mission, Pao-ting fu, North China, aged 25 years, 8 months, 7 days.

ARRIVALS.—Per str. *Iraouaddy*, on October 21st, from Europe, Rev. T. G. and Mr. Loercher, returned; and Miss Valerie Nidecker, Basel Mission.

Per str. *Genkai Maru*, on November 1st, from United States, Rev. J. and Mrs. Butler and family, Ningpo, returned; Rev. J. N. and Mrs. Hayes, Tungchow, American Presbyterian Mission.

Per str. *Lombardy*, on November 2nd, from Europe, Dr. W. R. and Mrs. Lambuth, returned; and Dr. W. H. Park, Southern Methodist Mission, Soochow; Mrs. J. K. Mackenzie, London Mission, Tientsin, returned; Rev. W. E. Soothill, English Methodist Free Church Mission, Wenchow.

Per str. *Nagoya Maru*, on November 9th, from United States, Rev. Henry P. Perkins, A.B.C.F.M. Mission, Peking.

Per str. *Brindisi*, on November 17th, from Europe, Rev. A. E. and

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Mrs. Moule and family, Shanghai, returned; Rev. A. R. Fuller, Shao-hing; and Rev. C. Shaw, Foochow, Church Mission.

Per str. *Hiroshima Maru*, on November 18th, from United States, Rev. W. S. and Mrs. Holt and three children, Shanghai, returned; Rev. F. V. and Mrs. Mills, Hangchow; Rev. G. Reid, Chefoo, American Presbyterian Mission. Miss S. E. Lawson, Miss M. Bruce, American Episcopal Mission, St. John's College, Shanghai. Rev. D. Hill, Hankow, returned, Wesleyan Mission.

Per str. *Genkai Maru*, on November 29th, from United States, Rev. and Mrs. D. L. Anderson, Rev. and Mrs. Mingledorff, and Miss Anna J. Muse, Southern Methodist Mission, Shanghai.

Per str. *Avon*, on December 9th, from Europe, Misses E. J. and S. F. Kemp, unconnected; Misses A. L. Groom and F. Stroud, China Inland Mission.

Per str. *Hiroshima Maru*, on December 14th, from United States, Rev. H. C. and Mrs. DuBose and three children, Soochow, returned; and Rev. S. J. Woodbridge, Nanking, Southern Presbyterian Mission; Miss A. E. Kirkoy and Miss M. A. Burnett, Woman's Union Mission, Shanghai.

DEPARTURES.—Per str. *Peiho*, on November 7th, for Europe, Rev. G. and Mrs. Gussmann and four children.

Per str. *Nagoya Maru*, on November 15th, for United States, the Rev. W. F. Walker, American Methodist Mission.

Per str. *Genkai Maru*, on December 2nd, for United States, Rev. J. M. W. Farnham, D.D.

Per str. *Glenavon*, on December 13th, for Europe, Dr. and Mrs. J. K. Mackenzie, London Mission. Mr. and Mrs. J. J. Turner, Inland Mission.

Per str. *Hiroshima Maru*, on December 19th, for United States, Rev. K. F. and Mrs. Junor, Canadian Mission, Tamsui. Home address:—St. Mary's Ontario, Canada.

SHANGHAI.—We are requested to state that the next regular meeting of the Synod of China will be held in the Presbyterian Church (South Gate), Shanghai, beginning on the 1st Friday of May, 1883, at half past ten a.m.

The London Missionary Society held a valedictory service at the Weigh-house Chapel, Fish-street-hill, London, to bid farewell to the following missionaries, going out to China:—Rev. J. Sadler, Rev. J. Stonehouse, Rev. A. Bonsey, Dr. Palmer, Dr. Gillison, Miss Rowe, and Miss Hope. The missionaries named above sailed in the *Glenavon*, from London, on October 4th, arriving at Hongkong November 17th. Miss Rowe and Miss Hope remain at the Mission in that place. Mr. Sadler and Dr. Palmer proceeded to Amoy. The others came on to Shanghai arriving on November 25th. Mr. Stonehouse remains in Shanghai. Mr. Bonsey and Dr. Gillison started for the Mission at Hankow on November 28th.

We learn that Rev. A. E. Moule, B.D., has been appointed Missionary Archdeacon to assist the Bishop in the oversight of the native Churches

now forming in the Province of Chinkiang. Mr. Moule will reside in Shanghai, and in addition to the duties consequent on the above appointment, will also conduct mission work, and act as Secretary to the Church Missionary Society in China.

A home paper states that Miss Maclagan, a niece of the Bishop of Lichfield, is about to join the mission staff in China of the English Presbyterian Church.

Mr. A. Anderson, who has for three years been in the service of the American Bible Society, and who has done good work at Shang-hai, and recently at Hongkong, now becomes an assistant to Dr. Wenyon, of the Wesleyan Mission, in his medical work at Fatshan, near Canton.

The American Baptist Mission, South, are about opening work at Chinkiang, and it is expected that Mr. Hunnex, (who has for a year been in the service of the Methodist Mission at Kiukiang), will be stationed there.

Misleading statements are very easily set going, and the more absurd the assertion the wider circulation it receives. As a case in point, the following, which has been published in many of the home and some of the local papers may be cited:—

A MURDER BY MISSIONARIES.—A telegram dated London, 25th October, says two missionaries and their wives have been found guilty of the murder of a girl at the Niger in Africa. The two male and one of the female prisoners have been sentenced to twenty years' penal servitude.

At first sight this reads plausible enough, though, as the *North-China Daily News* remarks, it is strange that it should ever have been be-

lieved. True, a murder was committed, but the chief culprit was neither an Englishman nor a missionary, but a native who had been formerly attached to the mission and dismissed by Bishop Crowther for misconduct. Another native, a quondam schoolmaster, was associated with him, and both bore foreign names. That was probably how the mistake arose.

* * *

NINGPO.—“G. L. M.” kindly sends us the following:—“The Kiang-che Baptist Association is composed of ten churches of the American Baptist Missionary Union in Chekiang province and three churches of the Southern Baptist Convention, two of which are in Kiangsu province and one in Shantung. The Association was in session at Shao-hing three days in October. During the session Rev. Mr. Li of Kōng-k'eo gave a clear account of the various funeral customs common in northern Chekiang, distinguishing between the idolatrous and the harmless. Betrothal and marriage customs were treated in the same way by another native essayist. Another paper suggested means of securing as full attendance of the members on ordinary Sundays as on “Communion Sundays.” Mr. Kwu of Hangchow made a Biblical plea for total abstinence from strong drink. Only one preacher attempted any apology for moderate drinking, while several spoke heartily in favor of total abstinence for the sake of others. In this matter there has been a great change of sentiment since the meeting a few years ago when the introduction of the temperance question was strongly op-

posed. Considering the universal prevalence of drinking and the small percentage of Chinamen who drink much, for native Christians to hold voluntarily the high Pauline ground of self-denial for the sake of others is as commendable as it is difficult. Abstract of statistics:—Churches, 13; chapels, 23; native preachers, 25; colporters, 3; Bible-women, 11; baptized, 33; present number of members, 512; native contributions for support of preachers, boarding-schools, poor, etc., \$287.00, an average of 56 cents a member. The next meeting of the Association is in October, 1883, at Ningpo."

We often hear it said that opium-smoking leads to no such domestic misery as whiskey-drinking does. Let such writers consider the following statements:—A lady missionary writes her own observations. She says: "We have listened to a sad story in regard to one of our church members. Her husband is an opium-smoker, and he has beaten her a number of times. Lately he has beaten her shamefully, and he has made several attempts to take her life. She fled to a friend's house for protection, and when I saw her I hardly knew her, for her features were so distorted by fear. He had attacked her with an immense knife, and it is wonderful how she escaped his violence. All her clothes and trinkets he had pawned as well as every thing belonging to their little daughter." "I was returning lately from one of my day-schools, when I saw a crowd of people gathered around a poor woman who lay on the side-walk in the deepest grief imaginable. I

never before saw such misery depicted in a human face. I inquired the cause. It was the same old story, an opium-smoking husband who abused his wife."

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NANKING.—The work of the American Presbyterian Mission here is making steady progress. There are now three sites controlled by this Mission. On one, 200 feet square, situated inside the West Gate, stands a substantial, foreign-built, two-story house where the members of the Mission at present reside, a dispensary and small hospital under the care of Dr. Stubbert, and where it is expected to shortly erect another foreign house; on another is a street chapel, opened some years ago by Rev. Messrs. Whiting and Leaman, and two dispensaries overlooked by Dr. Stubbert, in which preaching to the public is carried on daily by Elder Shü; on the third are school-buildings for both boys and girls. The total value of the property owned by this Mission in Nanking when the new house is completed will be about \$10,000, and, thanks to the prompt action taken by Consul Smithers in January last, held in perfect security and with the entire approval of the high officials of the city. In September last the work received fresh impetus by the arrival of Rev. J. N. and Mrs. Hayes, and the Rev. R. E. Abbey from the United States. Messrs. Hayes and Abbey are graduates of Union Seminary at New York, Rev. Chu Cho San, a student under Dr. Stubbert, has been employed by the station as acting pastor to the native Christians—giving a part of his time only to this work.

The need of such a man has long been felt, but heretofore it had been impossible to find a man speaking the Southern mandarin who also possessed a good theological education. There are at present in Nanking about nine or ten native Christians, and it is hoped that within the coming year a Church may be organized. The new missionaries are hard at work on the language, hoping, in the future, not only to preach in Nanking, but to itinerate to the north and if possible establish a line of stations which shall meet those already established by Dr. Nevius. A report is current that within a few months the Southern Presbyterian Mission will occupy Nanking, and that the Methodist Board also intends to send men to this great city.

CHFOO.—Rev. Hunter Corbett, writing on the 2nd of December, says: "I have just returned from Presbytery and Mission-meeting at Täng-chow. 352 were added to our Church-membership during the year, and ten from America were added to our Mission." Rev. J. L. Nevius, D.D., started on a tour among the stations under his care, about the 22nd of November. He expects to return in time to attend the Quintennial Meeting of Synod at Shanghai in May, 1883. Rev. Gilbert Reid joined the American Presbyterian Mission at this place on November 26th.

CANTON.—On December 7th, Rev. B. C. Henry returned from a trip through the Island of Hainan in company with Mr. C. C. Jeremias-sen. They were everywhere received with great kindness by the inhabitants—both the Hainanese and the

native tribes. Mr. Jeremias-sen had numerous applicants for medical treatment. Books were readily bought, and hospitality was everywhere cordially extended to the travellers. We hope to receive from Mr. Henry some account of his observations of the island and its inhabitants.

On the 13th December Rev. Messrs. Noyes and Simmons returned from an itinerating trip up the west river into Kwangsi province. All the way up to the border of Kwangsi they had a good opportunity of selling books and preaching at the towns and market places on both sides of the river. But at Wu-chan, in Kwangsi, they had a bad stoning, both on shore and when in their boats. The stoning on the boats occurred when a mandarin came on board on official business. It would appear that the gentry were displeased that any official should have any intercourse with missionaries. They commenced stoning his chair before he reached the boats, and continued to throw at him when going on board and at the boat after he got inside until they got out into the river. After the official left they went still further up the river some fifty miles. At the first district city they were met at the landing by an official who requested them not to go ashore as he could not protect them from the mob, and there was danger if they went ashore the mob would attack his yamen. They, under these circumstances, did not go ashore. At the next city they landed and had a very good opportunity of preaching and selling tracts. At the third place, they also were very

successful. But the time they had fixed for their trip having expired, they turned their boat down the stream and had a pleasant experience all the way back to Canton.

On the ninth of November last Rev. W. J. White and Rev. J. C. Thomson, M.D., of the Presbyterian Mission, left for Lien-chow, to open a station at that city which is by water some 300 miles N.W. of Canton city. The Presbyterian Mission has had a station there for some three years with a native assistant in charge of a chapel. Different members of the mission have visited the city and preached in the chapel. But the mandarin has hitherto prevented the native assistant from renting any more suitable building either for a chapel or for the missionaries to live in. These brethren have arrived safely. They are living temporarily in the present chapel. Dr. Thomson is dispensing medicines. As there is much sickness among the people he has more patients than he can attend to. It is hoped that by living there for a time the present prejudice will be removed, and they may be able to rent suitable premises for mission uses and residences.

JAPAN.—We regret to learn that the Rev. Frank S. Dobbins, of the American Baptist Mission, Tokio, has been ordered home by the physicians on account of very serious illness. He left with his family on the 7th November in the steamer *City of Tokio*. Home address:—1420 Chestnut street, Philadelphia, Pennsylvania, U.S.A.

“The Tokio Christian Association” says the *Methodist* “makes the

remarkable statement that ‘a large proportion of the Japanese who went to America for education became Christians; but that not a single instance was known to them of one who had gone to Germany, France or England becoming a Christian.’”

UNITED STATES.—The Chinese Mission Sunday-school in New York city, Rev. James Jackson pastor, has been for some time organized as a missionary society. Payment of two cents per week constitutes membership in the society. The money is collected every week, and in this way more than thirty dollars has already been paid into the missionary treasury. The school is increasing in interest, quite a number of new teachers having come in, which shows more attention to the work on the part of the churches.

The Cazenovia Church and W. F. M. S. connected with it have a new interest in foreign missions in the sending out to Tokio, Japan, of Miss A. P. Atkinson. On the evening of Sept. 25 many friends gathered in the church parlors for an informal tea-meeting and sociable and to say “Good bye.” She sailed about the 9th of October from San Francisco. Miss Benton, who is sent out by the New England branch, and ultimately destined for Yokohama, was companion on voyage.

At the General Missionary Committee Meeting of the American Methodist Church, held on November 6th, 1882, Bishop Wiley announced that the Rev. J. F. Goucher would continue the gift of \$5,000 to the West China Mission for another year.

Notices of Recent Publications.

The Chrysanthemum: A Monthly Magazine for Japan and the Far East.
Vol. II., Nos. 10, 11, 12.

THE November number of *The Chrysanthemum*, is one of the best. The opening article by M. L. Gordon, M.D., on "Is 'Jigoku,' Hell?" is one of interest to Chinese, no less than Japanese, missionaries. It is a discussion of the question whether 地獄 are a proper rendering of the Greek *gehenna*. The above terms are stated to be "the equivalent of the Sanskrit *Naraka*, the Buddhist designation of the place of torment for the wicked." A description is then given of eight large hot hells, and eight large cold hells, and eight dark hells, which last are called "vivifying hells, because if a being dies there in the first hell, it is immediately reborn in the second and so forth, life lasting 500 years in each hell;" and outside of these are smaller hells both hot and cold, whose number is practically infinite. The author remarks that the Buddhists do not think with Dr. Eitel regarding the details of the torments that they are "too fanciful to be worth repeating," for they are fully explained in books printed in the language of the common people. Dr. Gordon, while sustaining the present version of the New Testament in Japanese as very creditably representing the best missionary scholarship in Japan, decidedly prefers a transfer of the Greek word *gehenna*. In reply to the fact that translators in China have used

the terms to which he objects, he thoughtfully remarks that the use of the term in China proves "neither that there are no objections to it, nor that these objections have not been recognized. For they may have been shut up to its use as we are not. As is well known, it is only with the greatest difficulty that foreign words can be incorporated into the Chinese language, it forming in this respect, a marked contrast with the Japanese language."

In a short article on "A Dutch-Japanese Dictionary" Dr. Verbeck calls up the past relations between Holland and Japan. A spicy article on "Canons of Criticism for books of travel," decides that on the whole it is not necessary for a good book of travels that the author be long resident in the land of which he writes, nor, in regard to these Eastern Lands, at any rate, that he be acquainted with the language, that he be an etomologist, a botanist, a geologist, or even a good shot. "It is the work of a decade to become a correct and fluent speaker in Japanese, or to understand the language well. Meanwhile the freshness of impression is gone, the strange complexities of eastern civilization have commenced to puzzle the mind, and it is next to impossible to write a book that would please the reading public at home." And the shrewd conclusion

is, that "there is nothing for it but to let the pundits move along in their groove, and have sparkling George Augustus Sala, and Miss Birds purvey palatable dishes for the home palate."

By far the most valuable article in this number to missionaries in Japan is Dr. J. C. Berry's on "Etiquette." It is safe to predict that its various paragraphs and even phrases will be carefully studied by many of those who are anxious to avail themselves of the guidance of one so eminent himself for his successful practice in the department he so lucidly expounds. Might not a similar theme be of occasional use to young missionaries in China. Are not a sufficient number of our younger men coming into contact with the more polished circles of China to render it well that we be more frequently instructed in the amenities of Chinese speech?

The most vigorously written piece is perhaps a short one under the head of "Notes and Queries" in reply to the recent article in the *Times* on "Missionaries in India and

China." If space allowed, we would be glad to reproduce it entire; but we must restrict ourselves to the following sentences: "The chief objection we have to the article is that the negatives seem to have gone strangely astray. Sentences where truth requires a negative, contain none; while many negatives that would have done good service where needed, turn sentences into untruths. The whole effect is that produced by a pyramid stood on its apex; exceptional cases are taken and spread abroad as characteristics, while the true features of mission work as a whole are consigned to the oblivion of exceptions."

Just as we go to press the December number of this lively periodical comes to hand, intimating that its next number is to commence a greatly enlarged and improved series, and that the subscription price will, from the 1st of July, 1883, be £1, or \$5.00 a year. We wish our enterprising contemporary great success.

L. H. G.

China. By Robt A. Douglass, London, Society for Promoting Christian Knowledge. 1882. For sale by Messrs. Kelly & Walsh, Shanghai.

THIS adds another to the many general works on China in the English language. There is no attempt at original research, and the first thought regarding the volume is a wonder why it should have been deemed necessary to issue still another work of this nature. But an examination of the volume itself produces a sense of satisfaction that so scholarly and symmetrical a production has been given to the home

public. The author is himself an authority on China, and he has availed himself of the information furnished by many other writers, as he freely acknowledges. His comparatively short residence in China is somewhat of a drawback, but, on the other hand, it no doubt enables him to give a better perspective to the whole subject than a nearer view might permit. The chapters on the History of the Empire, the

Religions, and the Language and Literature will be of special value to the general home reader. This volume taken with Prof. Douglass' "Confucianism and Taoism," published last year by the same Society, must assist materially in giving English readers a well-rounded tho' not extensive view of these "ends of

the earth." A home reviewer speaks of the author as "too much restricted to the limitations of a popular style" and as "restricted to the barest details;" but this is in other words only expressing the wish that the work were something else than it was intended to be.

L. H. G.

Corea, The Hermit Nation. By W. E. Griffis, author of "The Mikado's Empire." New York. Chas. Scribner's Sons, 1882. 8vo., pp. xxiii. 462.

THIS work has not yet been received in China, though announced, and reviewed, by periodicals in New York. We venture to mention it in our present number, as it will so soon be accessible. The author was never in Corea, but his acquaintance with Japan must have assisted him much in apprehending some of the peculiar phases of Corean life and history; and he has availed himself of all sources of information, pre-eminent among which are the Jesuits' publication within the last few years. He is quoted by one of his reviewers as saying "Corea and Japanese life, customs, belief, and history are often reflections one of the other. Much of what is reported from Corea, which the eyewitnesses themselves do not appear to understand, is perfectly clear to one familiar with Japanese life and history. China, Corea, and Japan, are as links in the same chain of civilization." Mr. Griffis estimates the population of the Corean peninsular at 12,000,000. It will be interesting, in due time,

as our acquaintance with the country increases, to learn whether these higher figures are confirmed. The *New York Independent* wittily remarks:—"Thus far, our transactions with this people have stood on the somewhat obscure basis of ginseng. The admirers of President Edwards will recall the distress of that good man when his Stockbridge Indians [in the early part of last century] took to the woods, in a sudden frenzy, to get rich by digging this spicy root from the ground. Around "Dominie Kirkland's" mission to the Oneidas it was ginseng which enabled the colonists in the stress of their first years to buy bread. Their hot search has now exterminated the plant. For these many years not a root has been found in all these valleys, but the trade goes on. The Corean demand [and Chinese also] continues, and draws its supplies from ground that lies still further west."

L. H. G.

Le Mahométisme en Chine, et dans le Turkestan Oriental. Par P. Dabby de Thiersant: 2 Vols., Paris. Ernest Leroux. 1878.

The Future of Islam. By Wilfred Scawen Blunt. London: Kagan Paul, French & Co., Paternoster Row. 1882.

Islam and Its Founders. By J. W. H. Stobart, B.A., Principal Le Martmere College, Lucknow. Society for Promoting Christian Knowledge. London. 1878.

The Coran—Its composition and teaching, and the testimony it bears to the Holy Scriptures. By Sir Wm. Muir, M.A., D.C.L., Society for Promoting Christian Knowledge.

SEVERAL other recent works might be noted on the increasingly interesting subject of *Mahomedanism*, which has of late attracted so much attention, but the above will suffice for our present purpose. Mr. Bosworth's Lectures in 1874 on "Mohammed, and Mohammedanism," gave in England great impulse to this subject, and they have had a large following in their very favorable estimate of the religion of The False Prophet. The increasing feebleness of the Sick Man of Eastern Politics, and the recent outbreaks in Egypt and Soudan, with the possibility of yet further complications in the near future, render the whole subject of Mohammedanism especially interesting; and we of China do well to turn our frequent attention toward it as a force which has not exhausted all its possibilities in the Flower Kingdom itself.

The work, whose title we have first given above, deserves especial attention from missionaries in this land, as the first extended study of Mohammedanism in China. Mr. Thiersant is a somewhat voluminous author on various military, scientific, and religious subjects relating to China. His position of late years as Consul-General and Chargé d'Affaires de France, has given him some special facilities for gaining out-of-the-way information, and his

undisguised religious position as a Roman Catholic has doubtless supplied him with many facts from the widely diffused Romish missionaries throughout China. The first volume of 335 pages is devoted to the History of Mahomedanism in China, with a concluding chapter on the Present and Future of Islamism in this land; the second volume, of over 500 pages, discusses the faith, the morals, and the ritual. It may not be amiss some future day to lay before the readers of the *Recorder* more in full some of Mr. Thiersant's views. The only point we at present notice is the estimated number of the Mahomedan population in China. Mr. Thiersant gives it as follows:—

Kansu	8,350,000
Shensi	6,500,000
Shansi & S. Mongolia	50,000
Chili	250,000
Shantung	200,000
Yunan	3,500,000 to 4,000,000
The Liu Tung	100,000
Hunan, Hupeh	50,000
Kiangsu, Ngauhwei	150,000
Kwangtung	21,000
Kwangsi	15,000
Kewichow	40,000
Szechuen	40,000
Honan	200,000
Chekiang, Fukien	30,000

This gives a total of between twenty and twenty one millions for the whole Empire; and our author remarks that the figures have been arrived at from facts given by mandarins, Romish priests, and other

prominent individuals. Mr. Blunt, in the second of the books mentioned above, estimates the total of Mahomedans in Asia and Africa at 175,000,000; of which he allots 15,000,000 to China. It is evident, that, notwithstanding the great desolations this religion has of late years experienced here, its numbers are by no means despicable, and missionaries in China find themselves profitably involved in the study of the general subject of Mahomedanism.

Kuenen, in his "Rational Religions, and Universal Religions," the Hibbert Lectures of April and May of this year, affirms that "Islam is advancing, and spreads more rapidly than either Buddhism or Christianity." Even if this be so elsewhere, it is by no means true in China; and it certainly has very large advances yet to make before it can approximate Christianity with its 400,000,000, and Buddhism with its 450,000,000, which are the estimates given by Kuenen.

The general question of the future of Islam, receives very various answers from our different authors. Mr. Blunt, the grand-son-in-law of Lord Byron, and who has of late received the maledictions of many English for the moral "aid and comfort" he rendered to Arabi Pasha during the last year, finds it difficult to fully and sufficiently express his "supreme confidence in Islam, not only as a spiritual, but as a temporal, system, the heritage and gift of the Arabian race, and capable of satisfying their highest aspiration." Again he says "Islam has so much to offer to the children of Ham that it can-

not fail to win them—so much more than any form of Christianity or European progress can give. Central Africa then may be counted as the inheritance of Islam at no very distant day." And again "Its moral advance within recent times in the Malay Archipelago, in China, in Turkestan, and in India, encourages the supposition that under alien rule, Mahomedanism will be able to hold its own, against all rivals, and that in the decay of Buddhism, it, not Christianity, will be the form under which God will be eventually worshipped in the Tropics."

Very divergent from this is Mr. Thiersant's expectation that Mahomedanism in China will ultimately be merged into the Roman Catholic form of Christianity. And even Dr. A. Kuenen, quoted above, with all his "liberalism" says, Mahomedanism "misses the power so to transform itself as to meet the requirements of a higher type of life which in its present form it cannot satisfy." Islam and Buddhism alike fail to acquit themselves of their task beyond a certain point. There they find a line drawn which they cannot pass, because their origin forbids it." Mr. Stobart's unpretentious little volume written in the midst of Indian Mahomedanism, to our mind presents the whole subject in a very fair and judicious manner, and arrives at very opposite conclusions from such writers as Messrs. Bosworth Smith, and Blunt. The concluding words of his book are, "Light and darkness, are not more opposed than the loving dictates of the Gospel, and the

revnegeful spirit of the Coran, in which hatred and oppression take the place of love and forgiveness of injuries; and the denunciations of the prophet contrast with the voice of the Good Shepherd, which speaks of peace and good will to mankind." And the conclusion reached by the Rev. C. Leeds, D.D. in his lecture in "The Faiths of the World," is doubtless well sustained, that "no race swayed by Mahomedanism can

ever advance except by removing their religion." We would draw the attention of missionaries to Sir Wm. Muir's valuable little book. From the Coran itself arguments are drawn for the Holy Scriptures, the various passages being quoted one by one from the Coran in the original Arabic with translations. This work is proving very useful in India.

L. H. GULICK.

Journal of the North-China Branch of the Royal Asiatic Society, 1882. New Series, Vol. XVII., Part I.

THIS is an unusually interesting number of this Society's Journal. It contains five articles. Art. I. Notes on Chinese Composition, by Herbert A. Giles. Art. II. On the Geology of the Neighborhood of Nagasaki, by H. B. Guppy, M.B. Art. III. Notes on the South Coast of Saghalien, by G. C. Anderson. Art. IV. Annam and its Minor Currency, by Ed. Toda. Art. V. The Hoppo-Book of 1753, by F. Herth. Bibliography. Mr. Giles, after giving a list of the Figures of Rhetoric as presented in works of Rhetoric presents a pertinent example illustrative of each kind from Chinese literature with some explanatory remarks. The article on Annam will command the most general interest as it is a very well prepared and exhaustive paper on the subject which it treats. It is illustrated by the representation of some 290 coins. We commend this paper to all who are interested in collecting coins.

The Hoppo-Book of 1753 will be of especial interest to all former residents in China as bringing to

their minds the mode in which the Customs were managed at Canton 130 years ago. It will be evident to all residents now in China how very different and how much more satisfactory the Customs regulations now are as compared with former days. The Bibliography is a notice of an erudite Chinese Grammar by the able sinologist Von der Gabelentz who is the Professor of Chinese in the University of Leipsic. Every reader will regret that Dr. Herth, who we suppose is the writer of the notice, has made it so short. And all students of Chinese, except Germans, on reading how exhaustive this work is of Chinese Grammar will regret that it is published in German. It is of course most natural that an author should write in his own language but it is also to be supposed that an author writes to benefit his fellow men. While the number of Germans who are studying Chinese is rapidly increasing, yet it is comparatively very limited as compared with those of all nationalities. If the author had

prepared this Grammar in Latin or English it would have assisted, on a moderate estimate, ten times as many as it will in German. We would suggest that some competent German scholar, with the concurrence and cooperation of the learned author, should at once bring it out in English, for the benefit of the many who would be able to use it in that language. We have no access to the German, but we would call attention to a point which is presented in the synopsis presented in this notice. At page 240 the writer presents Prof. Von der Gabeltz's rule for the collocation of nouns when two occur together and one is in the *genitive* case. On the next page is presented the rule for the collocation of nouns which are in *apposition*. The rules are correct and they are correctly stated. The point we would suggest for the consideration of those who write on Chinese grammar is this: According to the rules given, when two nouns are placed together they may either be in regimen, with the other as the genitive, or they may be in apposition; how shall we determine in disputed or doubtful cases what is the grammatical relation which the one noun sustains to the other? An example in point occurs at page 5 of this number of the journal:

老天爺, which Mr. Giles translates "the old gentleman of the sky," putting the first noun in the genitive; and might be according to that rendered literally "old Heaven's gentleman." But, with all deference to Mr. Giles, we would render these words "Old Heaven, the gentleman," making these two nouns in *apposition*. According to the rules above referred to the words may be construed both ways. How shall we decide which is correct. Of course there is the appeal to the sense and the propriety of the thing. The adjective "old" does not belong to the second noun but to the first noun "heaven" and is a title of respect. The words would read strangely if read applying the adjective to where it belongs "Old Heaven's gentleman," but the other rendering is perfectly congruous to the Chinese ideas. But beside this we have a similar expression 天公, which rendered making the first noun in the genitive would read "Heaven's grandfather." But construing the two nouns thus occurring in apposition they would read "Heaven grandfather," heaven being personified and thus addressed as grandfather. Chinese Grammar gives us some rule of grammar by which we can be guided in such sentences.

A Manual of Historical Literature; comprising a brief description of the most important histories in English, French and German. By Charles Rendall Adams, LL.D., Professor of History in the University of Michigan. New York: Harper and Brothers. 1882.

We give the title of this book in full because it states clearly the purpose of the author in its preparation. We bring it to the notice of our readers because it supplies a

want which so many have felt. In this land so far from Libraries we are unable to keep up fully our knowledge of books as they appear, and yet we often wish to select

some books for use and are at a loss how to select them. This volume gives all desirable information in regard to Histories. The book contains fourteen chapters. Each chapter is restricted to a distinct class. Chapter ii. Universal Histories. Chapter iii. Histories of Antiquity. Chapter iv. Histories of Greece. Chapter v. Histories of Rome. Chapter vi. Histories of the Middle Age. Chapter vii. History of Modern Times. Chapter viii. Histories of Italy. Chapter ix. Histories of

Germany. Chapter x. Histories of France. Chapter xi. Histories of Russia and Poland. Chapter xii. Histories of the Smaller Nationalities of Europe. Chapter xiii. Histories of England. xiv. Histories of the United States. This table of contents shows to every one how extensive is the list of books which are noticed. We warmly commend this book to all who feel the need of such a Manual. The size is 8 vo., 660 pp., catalogue price \$2.50.

The China Review: for September and October. 1882.

THIS number of this well-established periodical comes to us full freighted. The place of honor is given to an account of the origin of Yuh Wang Shang-ti; translated by the late Rev. Dyer Ball, A.M., M.D., and annotated by Mr. J. Dyer Ball. The translation is from Chinese histories. It will serve to give the readers an idea of the vagueness of all Chinese accounts of their divinities. The annotations are a valuable part of the article. The second article, on the Sacred Books of China, by Mr. Thos. W. Kingsmill, is a notice of Dr. Legge's Translation of the *Yi King*. The writer of this Paper does not seek to present a clear statement of the work done by Dr. Legge, and the value of his translations and of his Introduction; but to make known wherein he differs in opinion in regard to the *Yi King* itself. Wherein Mr. Kingsmill differs from Prof. Dr. Legge most students will prefer to agree with the latter. The

third Paper, by the Rev. E. K. Eichler, is an interesting notice of Chinese literature which is designated K'uen She Wen. This number only gives up the first part of the Paper. All readers will wait with interest for the conclusion of it. The next Paper is an account of "The fall of the Ts'in Dynasty and the Rise of that of the Han," by Rev. Ch. Piton. This is interesting to the students of Chinese History. Mr. Parker contributes an important chapter to the history of the dialects of China in noticing "The Dialect of Eastern Szch'un." Mr. Parker has at various times given similar notices of the Peking, Hankow, Canton, Foochow and the Hakka. He has thus furnished sinologists with the means of comparing these several dialects. The rest of this interesting number of the *Review* is made up of the usual Notices of Books, and Notes and Queries.

Outlines of General History. In easy *wen-li*. Illustrated with thirteen large double-page mounted and colored maps. And in addition an English Index. By D. Z. Sheffield. Shanghai. 1882

THIS is a very valuable compilation of ancient and modern History, intended specially as a class book for schools; but it will be very interesting to all educated Chin-*se*. It is printed with very legible type, on good paper, and well stitched. There are 345 leaves, contained in five volumes. The maps are put up in a separate volume so as to be conveniently used with each separate volume as they may be needed. The Index in English is a very

great convenience to all who may wish to refer to any particular matter or person at any time. We have great pleasure in commanding the work to all who are engaged in teaching Chinese Pupils, to Chinese students and the assistants and native pastors in all the Missions. The headings of the chapters show that some notice of all nations both ancient and modern is found in their pages.

A List of all the Chinese characters contained in Dr. Williams' Syllabic Dictionary with the concise meaning in English. By P. Poletti. Tientsin: 1882.

OF this List of characters and their meanings written by hand one hundred copies were printed on Chinese paper by means of the Papyrograph. They are for sale by Messrs. Kelly and Walsh, Shanghai.

This List is an evidence of the diligence of Mr. Poletti in writing it out. But it needs to be printed in some other way to be very serviceable.

The Prodigal Son. The Sower. The Leaven. The Barren Fig Tree. Parables with Chinese Illustrations. By Rev. W. Scarborough. Hankow.

THESE are sheet tracts, printed on good thick paper. The illustrations are in Chinese style as to persons, dress and scenes. They are very desirable for fastening up in public places, as they are in large legible type and on strong paper. The

illustrations are good and well calculated to arrest attention and to help the readers to understand the parables. Supplies of these sheet tracts can be obtained from the Secretary of the Hankow Tract Society.

True Happiness. The Snare. The Lighthouse. Trusting Heaven. The Sower. Rum and Opium, The Prodigal Son. Brotherly Love. Tracts of the Chinese Religious Tract Society—No. 6 to 13.

THESE are eight leaflets illustrated, some with foreign and some with national designs. They are small, six inches by ten, for easy distribution. They are sold 1000 copies for 50 cts, and are very useful as an introduc-

tion in visiting from house to house. Each leaflet contains a plain statement of the Gospel of Christ. These are to be had of the Secretary of the Society in Shanghai.

Illustrated Calendars for 1883. Giving the Sabbaths for the year.

THERE are three styles in white paper: The small of which is sold at \$1.00 for 1000 copies; an other \$2.00 for 1000 copies; the third

is on yellow paper and has a good map of the world and the figures representing the eclipse of the sun.

地理志畧

THIS school geography has been prepared by Rev. L. D. Chapin, of the American Board Mission, at Tung-chow. It was printed at the Press of the same Mission in Peking. It is in quarto, with maps. Each chapter is followed by ques-

tions on the subject treated of in the chapter. It is printed on good strong paper and well stitched so as to be used as a class book. We commend it to the notice of all those engaged in teaching.

The Early Days of Christianity. By F. W. Farrar, D.D., F.R.S. &c. Cassell Patter, Galpin and Co. London: 1882. 2 Vols Svo.

OF this very interesting work, just received, the author says "I complete in these volumes the work which has absorbed such leisure as could be spared from many and onerous duties during the last twelve years. My object has been to furnish English readers with a companion, partly historical, and partly expository, to the whole of the New Testament." These who have read the previous works on The Life of Christ, and The Life of Paul, will easily understand how the author's plan has been executed. The same glow and literary finish and the same defects which characterize those preceding works, are found in this. There is perhaps less unity in this last of the series, there being no one central figure round which to group the whole. While Peter, James, Jude, and John, are the principal personages, Nero comes near being the central figure. No other volume in the English language so vividly pictures the rise and fall and intimate connection with the Christian cause of that

terrible "Anti-Christ." The first chapters of the first volume, and those in the second volume in exposition of the Revelation by St. John, are in the author's best style, and cannot readily pass from the mind of the reader. Dr Farrar adopts the rapidly prevailing theory that the main subject of the Revelation was the Fall of Jerusalem; and whether one accepts the interpretation or not, it is but just to say, that this view has not before been presented to the popular mind with anything like the same strength and interest. We observe that, in more than one note, he refers with interest to Dr. Warren's *Parousia*, tho' he would give to Christ's Second Coming a wider scope than is there allowed. A study of the Early Days of Christianity must benefit every missionary's mind and heart. One rises from it with new confidence and enthusiasm. Dr. Farrar has obtruded his peculiar views on eschatology in but a few passages—so few that the general reader would hardly notice them. L.H.G

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